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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

The Lighthouse Board has abandoned the attempt to erect a masonry structure on the treacherous Diamond Shoals off Hatteras. The caisson on which such a structure would have to be placed would not endure the terrific bombardment of the seas off that stormy cape, even if it could be satisfactorily located amid the shifting sands of the bottom. A screw pile light-house has now been decided upon, the piles to be sunk nearly one hundred feet in the sea-bed, and to tower 100 feet above the waves. No spot along our coast is so dangerous to mariners as this, and if engineering skill can rear a permanent structure that can be seen both night and day, many a sailor's life will be grateful, and many a life will be saved.

The completion of the 192 miles of railway track from the Gulf of Mexico to the Pacific Ocean across the Isthmus of Tehuantepec will add a transcontinental line, as soon as the proper terminal facilities are constructed, of great commercial value to Mexico, and of great advantage to shippers in this country, who have been using the Panama road. Three days' steaming and a saving of 1,783 miles between New York and San Francisco will make the Tehuantepec route obviously preferable to that of Panama. Nothing but a canal, through which steamers can pass from ocean to ocean without breaking out cargo, can dispute the superiority of the new route.

The fifty-inch telescope for Allegheny Observatory, which is nearing completion in the Brashear establishment in Pittsburgh, will solve, it is believed, many interesting problems. Prof. Keller, who is to handle it, sees "no reason, for instance, why the question as to the habitation of the moon should not be finally settled when this wonderful instrument is erected." A statement like this excites curiosity. Evidently even astronomers are not sure that our "burned-out" satellite lacks inhabitants.

Not content with securing control of the telegraph system of the United Kingdom, the British government, after prolonged negotiations, has absorbed the telephone lines and placed them under the charge of the General Post-office. The great trunk lines only have thus far been acquired, with the exclusive right to construct new lines at pleasure, but it is only a question of time when the local exchanges will also be turned over by the companies to the government, with the surrender of their licenses, some of which have still forty years to run. The sale was effected at the cost price of the lines represented.

The unprecedented plurality given to the Republican governor-elect in Maine on Tuesday of this week, estimated at 37,000, is an emphatic expression of the present judgment of the people of that State upon the economic administration of the party in power. In only two years since the Republican Party came into national existence has Maine's Republican plurality exceeded 20,000: In 1895 it was 22,821, and in 1897 it reached 27,090. The most radical changes are reported to have taken place in the manufacturing centres. Whether there be good ground in fact for such change in the vote, is not for us to say.

An Unsuccessful Expedition.

A second American Arctic expedition has come to grief—that of Dr. Cook, which consisted of fifty scientists and sportsmen, and which sailed from New York on the steamship "Miranda," July 7. Wellman made "a dash for the Pole," but failed to make headway against the icy barriers; he lost his ship and was compelled to return. The Cook expedition likewise encountered ice eleven days out, in the shape of a berg, and was obliged to go back to St. John's for repairs. Starting again, July 27, the ship reached the harbor of Sukker Toppan in Greenland in safety, and was proceeding to Holstenborg, when she struck a sunken rock, and had to return to port. A fishing schooner was chartered to bring the party of eighty-one, including the crew, home. On the way, the steamer, which, with her compartments full of water, was trying to tow the schooner, showed signals of distress. Her tanks had yielded, and the ship was filling rapidly. She was abandoned, therefore. The schooner, with her precious freight, arrived safely at North Sydney, Cape Breton, on the 6th. Sadder, but wiser, the members of the expedition have returned to their homes, thankful to have escaped "from the jaws of death," as one of them expressed it.

Two Important Amendments.

The New York Constitutional Convention arrived at two decisions last week of far-reaching importance—one, to amend the State charter so that corporations which shall hereafter contribute money for political purposes shall forfeit their right to legal existence; the other to amend Article IX, so as to prohibit the appropriation of public money to schools "wholly or in part under the control or direction of a religious denomination, or in which any denominational tenet or doctrine is taught." The first is aimed at an evil which has grown to large and dangerous proportions of late—the corrupting influence of corporations in politics. Henceforward, in New York State, any monopoly or trust which subscribes to campaign funds to any party whatsoever will imperil its charter. The second amendment, which ran the gauntlet of open opposition of the most determined kind, and of covert changes of wording which narrowly escaped adoption, delivers the school system of New York from ecclesiastical interference, and separates it to its appropriate sphere of training future citizens in secular knowledge. Most of our readers know how serious is the abuse which this amendment will correct—what large sums of public money have been annually paid from the State and municipal treasuries to support sectarian institutions in that State. It is doubtful if the Convention will be called upon to act upon matters more important than the two we have named.

The Gigantic Railway Deal in the South.

For many years efforts have been made to compact into one efficient organization the thirty or more moribund companies that make up what is known as the Richmond Terminal System. The work has been done at last, and the new corporation, organized under a charter granted by the Legislature of Virginia, will be known as the Southern Railway Company. It will operate about 4,500 miles of railroad and 150 of water line. This consolidation in itself, with its reduction of "fixed charges" and the advantages which come from unifying colliding interests under one management, would be a noteworthy event; but it appears that Drexel, Morgan & Co., the financial backers of the enterprise, propose a larger scheme—to combine with the Richmond system two other roads, the East Tennessee, Virginia & Georgia (1,810 miles), and the Chesapeake & Ohio (955 miles), making a total of 7,265 miles of Southern road, with tide-water terminals on Chesapeake Bay, Hampton Roads and the Gulf of Mexico. This vast combination, which promises so much for the prosperity of the Southland, will connect with Northern systems by

means of the Baltimore & Ohio, Reading, and Jersey Central, it is said—a plan which seems to indicate that the Vanderbilts are behind the movement, and that the scheme is simply an extension of their system, with the aim of controlling the bulk of Atlantic and Gulf traffic.

A Significant Utterance.

The present head of the Knights of Labor, General Master Workman J. W. Sovereign, expressed himself last week in very explicit terms as being opposed to strikes. Whatever victory is gained by them he thought was only temporary. They widen the breach between capital and labor, and make the losing party in the contest resentful and eager to retaliate. He even took the bold stand that all strikes are illegal and all strikers criminal, and declared that the only sure relief for the grievances of organized labor is to be found "in study, education, and the wise use of the power conferred by the ballot." As the Knights are a rapidly-growing body, these straightforward words from their chief are indicative of a more cautious policy, to say the least, with reference to strikes in the future, and of a revival, among the assemblies, of that "campaign of intelligence" which Mr. Powderly used to advocate. Mr. Debs has also taken a public stand against strikes. If the Knights and the American Railway Union follow their leaders, a less costly and less disturbing way will be found to settle their disputes with capital.

The Tailors' Strike.

A profound pity has been felt for those wretched victims of what is known as "the sweating system" in the east side of New York city—the thousands of Jews whose over-work and under-pay have cheapened the cost of ready-made clothing. Their very numbers are against them, for they overstock the labor market and thus enable the contractors to keep their pay at almost starvation rates as the only alternative of being refused work altogether. These industrial slaves have finally organized, and gone out on strike. The women of the College Settlement, with many philanthropic gentlemen, have taken up their cause and pronounce their demands just. They ask for a ten hours' work-day, and to be paid from \$1.50 to \$2.50 per day according to the kind of work. They have been receiving a much lower wage for a work-day ranging from thirteen to fifteen hours. Of course if their demands are acceded to, the cost of ready-made clothing will go up, say from 10 per cent. to 25 per cent., and this will require the assent not merely of the middlemen—the contractors—but of the great firms that handle these goods. There is a fine chance here for business to listen to the appeal of humanity, and right a great wrong.

The Trades Union Congress in England.

The proceedings of a body which represents the very pith of British labor are naturally watched with interest. About 380 delegates gathered at this Congress in Norwich last week—the twenty-seventh annual meeting; but this small assembly stood for 600 trades unions, with an aggregate of a million and a quarter members. These unions received and disbursed last year nearly nine millions of dollars—one-fourth of this amount for the maintenance of strikes. At Belfast last year the Congress took an unmistakable socialistic stand—favoring the putting of all instrumentalities of production and distribution into national or municipal hands. This year the decisions reached showed clearly that trade-unionism pure and simple is a thing of the past; that organized labor in the United Kingdom is henceforth to be socialistic and political. The proposition to nationalize the mines (including every agency concerned in the production, distribution and exchanging of the whole mining output) was overwhelmingly voted for. The obstruction of legislation in the House of Commons was reprobated, and the Lords were denounced for

"their arbitrariness and tyranny." The legal punishment of employers who import extra labor into any locality where the existing supply is sufficient, was approved. Evidently the "Parliament of Labor," as this Congress is sometimes called, aims at "capturing the legislative machine" and running it on socialistic lines.

The Late Comte de Paris.

He was but ten years old in 1848 when his grandfather, Louis Philippe, was dethroned, and thereafter his life was spent for the most part in England. He received his education there, and became so thoroughly English in his style of living that though he was the recognized successor to the defunct French royalty, the French people could scarcely be brought to regard him as a Frenchman at all. He came to this country during the Civil War, and with his brother and uncle accepted positions on Gen. McClellan's staff. Subsequently he wrote a "History of the Civil War in America," in seven volumes, which has been characterized by Major General Schofield as "an exceedingly able work, free from prejudice and bias." Once or twice in the course of his career he had reason to hope that he might mount the throne of France, and reign wisely and constitutionally over a united and loyal people; but these hopes were doomed to disappointment. The Expulsion bill of 1887 drove him into exile, and the espousal of the republican régime in France by Pope Leo XIII. sealed the fate of the Legitimists in that country. His death was due to cancer of the stomach, the disease which carried off the first Napoleon.

An Eminent Physicist Gone.

Prof. Hermann L. F. von Helmholtz died in Berlin on the 8th. For over a generation he has been esteemed one of the foremost physiologists and scientists of the world. His earliest important work was the epoch-making volume on "The Conservation of Force," published in 1847. From that time, while occupying successive chairs at Koenigsberg, Bonn, Heidelberg and Berlin, he has conducted original investigations of the most searching kind in various domains, particularly the nervous system, optics and acoustics, inventing the ophthalmoscope, and publishing erudite works on these subjects. He analyzed sound and explained to the world musical harmony. He enjoyed lecturing in a popular style upon his researches, and both his writing and his method of public address were clear and forcible. On the occasion of his seventieth birthday, three years ago, he was the recipient of well-deserved honors, conjointly with his schoolmate Virchow, from all parts of the world. One of the brightest lights of this scientific age has gone out, in his death.

The War in Asia.

Most of the news is unreliable. A strong Japanese force occupies Korea, and a division of it confronts a Chinese army in the northern province. A freshet on an intervening stream postpones a conflict at that point. Li Hung Chang has been appointed generalissimo of the Chinese army. He is understood to be more eager to settle the dispute diplomatically than to attempt to force a solution by arms. China is not ready for war, despite her modern navy and European-trained soldiers. It would take a powerful force and a protracted struggle to whip the enthusiastic and alert Japanese, and the Chinese people are too agricultural, too stationary, too disintegrated, too unresponsive, to be molded into good fighting material for a foreign conflict. Further, they are apprehensive lest their foes should make a sudden descent upon their own coast in force, and by a quick march seize Peking. The present dynasty would not survive a successful coup of this kind. If Korea, by the intervention of the European powers, or by arbitration, could be declared to be an independent State, the whole difficulty would be solved. The peninsula would then stand between the two hostile powers, preventing menace or contact; and Russia, too, would be kept asunder from Japan.

Our Contributors.

THE CLASS-MEETING—CAN IT BE BROUGHT BACK?

Bishop O. P. Fitzgerald.
Methodist Episcopal Church, South.

THE old Methodist who said that "he could talk more religion in five minutes than he could live in a year," suggested one-half of a truth. The declaration that a church that loses its power of bearing testimony will also lose its working power, suggests the other half. The basis of working Christianity is spiritual Christianity. To multiply machinery and to lose power in the same ratio, is to go backward.

The class-meeting was born of the revival of New Testament Christianity under the lead of John Wesley. The revival we need now is a revival that will lead us back in that direction. Neither in the church nor out of it do we need any more "societies." We do not need any further attempts to compete with other denominations on their own ground by adopting their methods or their nomenclature. Surely we have already gone far enough in that direction.

What are the objections to the class-meeting, expressed or unexpressed? Has our Methodism outgrown it? We may have grown away from it, and more is the pity. Have we found any substitute or substitutes for it? So some seem to think, but no one has given us proof that it is so. It is true we have other things that have come in as the class-meeting went out—the oyster-supper, the ice-cream festival, the stereopticon, the concert, the operetta, the cantata, and the "sociable," that means anything you choose, provided you do not spoil it for those who love it by putting too much religion into it. These things, it is admitted, have taken the place of the class-meeting. What some of us want to see is a reaction that will bring back the class-meeting and put out some of these things that came in as the class-meeting went out.

Can the class-meeting be brought back? No—if we do not want it back. Yes—emphatically yes—if we do want it back.

Is it worth the effort?

For one, I verily believe that the
Restoration of the Class-meeting,

with its original purpose and in its original spirit, would do more to repress erroneous opinion, check the spirit of worldliness, and re-indue our Methodism with power, than anything else that could be done at this time. The heresy that begins in the heart would be kept out of the heads of a people who in the class-meeting with confidence tell what they feel and know of experimental Christianity. The channels that are opened to worldliness by the questionable practices that have taken the place of the class-meeting would be closed. The power of Christian testimony would be demonstrated to a generation that needs as much or more than anything else direct personal testimony attesting the supernatural element in religion. In the atmosphere of a class-meeting of the old-time sort would perish the atheism, materialism, rationalism, and all the otherisms that deny or dilute the spiritual Christianity which is the wisdom of God and the power of God.

Yes, the class-meeting can be brought back. If every pastor in Methodism truly desired its return and would act accordingly, it would be done quickly. The pastors have in their hands the decision of this matter. Any individual pastor who wishes to revive the class-meeting within his own pastoral charge can do so. With the history of Methodism before him, backed by the law of his church, but one thing could prevent his success—namely, a lack of the earnestness of conviction that prompts earnest effort.

That immediate and complete success would attend every effort to rehabilitate the class-meeting, is not affirmed. The beginnings in many cases might be small and the progress slow. It has taken time to wander so far from this old path of our fathers; it may take some time to get back into it again. Some weeds would have to be pulled up before this flower of fairest bloom and sweetest fragrance could be replanted and find room to grow in our Methodist garden. Out with the weeds, in with the flowers—imperative mood, present tense!

But some souls would respond promptly and gladly to the call to come back to the class-meeting. They are hungering for it at this moment. Not only gray-headed fathers of the church and saintly mothers in Israel who remember the former days and long for their return, but a still larger

body of younger Methodists who know the class-meeting only as a tradition, would respond to its call and feel the thrill of new life at its touch.

Let it be borne in mind that the good done in meetings of this sort cannot be measured by the numbers in attendance. The God-fearing few who spoke often one to another in the days of Malachi were the salt that saved Israel from utter corruption in that dark and evil time. The two or three that meet in the name of Jesus have His promise that they shall find Him in the midst whose presence is the blessedness and glory of the new dispensation. Better be with the few that are thinking and saying and doing the right things, than to follow the multitude when it is going the wrong way. Which is the same as saying, better with a few like-minded go back to John Wesley in the class-meeting than to try to keep up with the procession moving in the opposite direction.

But a general and earnest effort to bring back the class-meeting might bring results that would be as surprising to doubters as they would be delightful to all who believe that this institution can and ought to be restored to its former place in our Methodism. Let the pastors rally the people from their pulpits. Let the church press blow its trumpets with a certain sound. Let fifty thousand class-leaders be appointed to lead fifty thousand newly-organized class-meetings North, South, East and West. Let these leaders be persons possessing the piety, good sense and tact suited to the office, with the courage and persistence that will face and overcome difficulties. The result, I verily believe, would be such a revival and conservation of the spiritual life and power of Methodism as we now need above everything else as a religious body.

Nashville, Tenn.

CHRISTIAN LIBERTY.

Rev. George W. King, Ph. D.

THERE is a wide difference between liberty and license, although the latter is frequently confounded with the former. The one is freedom within well-defined bounds; the other is unrestricted freedom. Christian liberty is that freedom which is bounded by, and only by, Christian rights and privileges.

That oppression, unjust and tyrannical, has existed in the world, every reader of history and observer of men well knows. It has existed in government; it has existed in business and in the church. The right of rebellion and, in extreme cases, of revolution under forms of oppression is, also, well recognized. Such have taken place and may take place again, and undoubtedly will if the same or similar conditions are brought about.

In the history of the Christian Church three clearly marked instances of rebellion have taken place. One was in the days of our Lord when by strong protest and denunciation He rebuked the corruption and oppression of the Jewish Church of his times. Another was in the days of Luther and his co-reformers—before and contemporaneous—when the Romish Church and hierarchy were the point of attack. Still another was in the days of Wesley, when a church which had forgotten its mission as a true shepherd of the sheep was rather playing the part of the wolf and fattening on the flock which it should have been leading into green pastures and beside still waters.

Instances in government are more common and familiar.

Our own age is witnessing the same right exercised in a commercial line. Strikes against unjust gains on the part of corporations are the order of the day, as well as strikes against gains that are not unjust. That the right of rebellion under certain conditions in this latter field must be granted, no thinking and non-partisan person will deny. Labor has its rights, and these must be respected; and woe betide the corporation or country which long tries to ignore them!

All of this, and more, may be said truly. But there is another side which equally must not be overlooked. Liberty, in order to be liberty, as above said, must have restrictions. License, or freedom unrestricted, is the worst kind of bondage. Christian liberty, or freedom within Christian limits, is the highest form of liberty. And on this side there is room to call a halt and utter a protest in all the lines spoken of. In government the desire for freedom is demanding, in some quarters, unrestricted license. This is anarchy; and anarchy, if it should prevail, would be the worst form of bondage—the bondage of barbarism without the peculiar safeguards of barbarism. In the

church, it is rebellion against all creeds or creed. When our Western Unitarian friends refuse to declare their faith in the existence of a personal God—not denying His existence, but simply refusing to be bound by even so slight a creed—they have more than exhausted the term liberty, to say nothing about the word Christian, and gone over to that sort of freedom which, if it could prevail, would land us into the midst of the worst form of religious bondage—that of agnosticism which is practically one and the same with exploded atheism. In all this line we have gone far enough, and altogether too far, and must learn that our safety lies nowhere outside the Biblical or evangelical system of Christian faith. Let those who have gone beyond this return to it, and let those who are asking for more not be strenuous. Lastly, in the business world is there not analogous conduct? Are all the demands of labor against capital just? And is it not time to call a halt to all labor-coercion, riot, incendiarism, and bloodshed? Is not the labor pendulum swinging altogether too far? Can the freedom that it seeks be termed in all respects Christian? And if all that is asked were granted, would it not involve the disintegration of society, and precipitate us into the midst of the bondage of a social despotism, or even social collapse?

There are strong reasons for rejecting the claims of so-called scientific socialism in the name of a true and righteous liberty. Within the same bounds of what is rightly called Christian is all our freedom—personal, of mind, soul and body; church and family; as well as political, ecclesiastical and social—to be confined. Within these limits is the truest and only liberty. "If therefore the Son shall make you free, ye shall be free indeed."

In conclusion, selfishness is at the bottom of all oppression, and selfishness is a very subtle instinct. Sometimes it masks itself in the garb of philanthropy and charity, or, like the source whence it springs, appears as an angel of light. In this form it is most dangerous. Let each seek to eliminate the spirit from himself as both his and the world's worst foe, and let each see to it that the other is not made prisoner by it; and, together with these, we may believe that a good Providence unceasingly watching over the affairs of men will not suffer liberty wholly to perish from the earth.

Taunton, Mass.

WAS BUNYAN A PLAGIARIST?

Rev. David Sherman, D. D.

THE publication of "Pilgrim's Progress" forms an epoch in English literature. It is a work of genius in home-spun; an utterance of Gospel truth in the speech of the people; a form of presentation which gives freshness to a familiar and threadbare subject. The golden vessel in which the author presents the truth is attractive to many who have small sympathy with the truth itself. They are drawn to an author whose originality and capacity enable him to triumph in a field where most attempts have proved failures.

But the completeness of his success, in a work so difficult, suggested doubt as to its originality. He was not a scholar, a literary man; he had never seen the inside of a university and had hardly enjoyed the advantages of the local schools. Hence, at the appearance of the "Pilgrim," many marveled and asked, "How knoweth this man letters, having never learned?" The charge of plagiarism was made in the author's own time and has been repeated in every age since. The charge rests less on any substantial facts than on the incredulity of literary men. For, among authors, originality is so rare a quality that one finds it difficult to believe that an unlettered man, who had created a sensation in literature, had worked independently. Plagiarism was the natural suggestion. But, in making the charge, men have forgotten that the wells of genius are located within, and that the literary prophet, who often rises from the common ranks, does not borrow his ideals, but creates them. Difficult as the work might be to plodders, the man of genius, from the electric substance of his own imagination, projects into the real world images which have the verisimilitude of flesh and blood.

But the charge, made so long ago, reappears in our own day. The last to repeat it is a writer in *Leslie's Magazine*. It is put in this form:—

"It is now alleged that the 'Progress' is a literal translation from the French of a work entitled 'Ye Pilgrimage of ye Sowle,' by Guillaume de Guilleville, a monk of the fifteenth century. Nor need Bunyan have known any foreign tongue to have availed himself of it,

since a translation was printed by Caxton in 1483. It is supposed that a copy of the French original exists, either in the British Museum, or in the Bodleian Library at Oxford. Some one should hunt it up. Not only this, but Bunyan's 'Holy War' is said to have been anticipated by St. Bernard in his 'Spiritual Combat,' a translation of which is in the British Museum, and bears the incongruous title of 'A Hive of Sacred Honie Combes.' It was printed at 'Doway' (Douai) in 1631; Bunyan was born in 1628."

This makes a double charge against Bunyan of borrowing (1) the Pilgrim from the work of De Guilleville, and (2) "The Holy War" from St. Bernard's "Spiritual Combat." Of each in order.

As to the first. Did Bunyan borrow his Pilgrim, in whole or in part, from the monk of Chalitz? We think not. The things the two authors have in common are only those general conceptions which are the property of the public at large, and would be suggested to any one attempting to write on the subject. In his recent life of Bunyan, John Brown furnishes a liberal outline of De Guilleville's work, thus enabling us to compare the two. De Guilleville's Pilgrim, as he proceeds, staff in hand, falls in with Grace Dieu, impersonating the church, who conducts him on past the turning point where sit Idleness and Industry, and secures him against the assaults of the monsters Avarice, Necromancy, Heresy, Fortune, Idolatry, Sorcery and Satan to the monastery of Cisteaux, where he is instructed and seasoned by Obedience, Discipline, Poverty, Chastity and Prayer, and ends under the tutelage of Old Age and Death.

From this it will be seen how little the two works have in common. Each appears under the familiar form of a dream and presents life as a pilgrimage—conceptions as old as literature itself. Originality is found in working up the outline; and here the difference between the authors is world-wide. In De Guilleville everything is mediæval. The church holds the main place. The individual is lost in the mass. Works, instead of faith, are made the means of salvation. In the allegory the sad picture of the Pilgrim's life ends at the monastery, without any of the glorious outlook of Christian, as he crosses the river and meets the shining ones. In a word, Bunyan's creation is much finer, truer to nature, more spiritual and complete in its structure than that of his predecessor. Even supposing Bunyan had read De Guilleville, his additional and superior touches indicate a genius capable of the best creative work. Under the manipulation of Bunyan, the brass of the Gallic monk is turned to gold; and the vulgar conceptions, drifting down the ages, at the touch of this literary seer bud and blossom like the rod of Aaron.

But there is no probability that Bunyan ever heard of De Guilleville or his book. Books were scarce and expensive. The tinker of Bedford was not a wide reader of the restricted literature of the day. Besides, from the inception to the completion of the Pilgrim, Bunyan was in prison, where, we are assured, he had access only to the Bible and the "Book of Martyrs."

But on a question of this nature it is fair to hear the author himself in defence. Happily he has a decisive word. In the preface to "The Holy War," published in 1678, he thus repels the charge of plagiarism:—

"Some say 'Pilgrim's Progress' is not mine, insinuating as if I would shine in name and fame by the worth of another, like some made rich by robbing of their brother; Or tell a lie in print to get applause. I scorn it; John such dirt-heap never was, Since God converted him. Let this suffice To show why I my 'Pilgrim' patronize."

"It came from mine own heart, so to my head, And thence into my fingers trickled; Then to my pen, from whence immediately On paper I did dribble it daintily. Manner and matter too was all mine own, Nor was it unto any mortal known, Till I had done it. Nor did any then, By books, by wits, by tongues, or hand or pen, Add fine words to it, or write half a line Thereof. The whole and every whit is mine."

This answer is particular, pertinent and decisive. No one could understand the matter better than the author, and no candid person will reject his testimony.

The case of the "Holy War" is equally clear. There are no evidences of borrowing from Bernard, whose book was not among Bunyan's treasures. Besides, his own testimony is as explicit on this as the former point. In the same preface he says of "The Holy War":—

"Also for this thine eye is now upon, The matter in this manner came from none But the same heart and head, fingers and pen, As did the other. Witness all good men; For none, in all the world, without a lie, Can say that this is mine, excepting I."

These facts and quotations ought to dispose of all doubt as to conscious and formal quotation. Any indebtedness he may have incurred in the matter must have been of a general character, such as that of the present to the past, in the wide diffusion of knowledge through the popular intelligence rather than by the aid of books. So far as the author was aware, he claimed to be indebted to none of his predecessors for those incomparable allegories whose beauties have charmed and edified both old and young, of all sects, for more than two centuries.

MEN WHOM I HAVE HEARD

In Congress, On the Platform, In the Pulpit.
VI.

Rev. Mark Trafton, D. D.

ONE who has not visited the American Congress is likely to imagine it to be a select body of the highest order of intellect, the purest morality, and the truest patriotism. Is it not a representative body, selected by the people to consider and guard national interests? Such illusions will melt away, like mists before the sun, on closer acquaintance. True, it is a select body, but one soon learns that it is mostly self-selected. "I offer myself as a candidate for representative to Congress," one reads in some country paper; and then by flattery, by intrigue, and often by money, the candidate secures his own election. Rare it is that the people have any voice in this matter save through the ballot.

Now, as

The 34th Congress

is rapped to order, in 1855, by the chief clerk, and the roll-call of members-elect is finished, the next business is the election of a Speaker. This was the first Congress for years in which the South felt that the controlling power in the House was slipping from their hands, and there could be seen a look of glum despair on their faces. Three parties were here gathered—the Democrats, Free-soilers and Americans. The latter, from the North, would unite with the Free-soilers; but even then it was uncertain how the election would result. Orr, of South Carolina, was the Democratic candidate; Fuller, of Pennsylvania, that of the Americans; and Banks, of Massachusetts, the candidate of the Free-soilers.

I am not to write the history of that ten weeks' struggle. At last, for days, Banks lacked three votes of an election. Every man was kept at his post, and forced to sit there day after day and listen to a rehash of the speeches of members delivered by the elect in their several election campaigns. At last a rumor spread through our ranks that Banks would be elected at the night session of that day; how it was to be brought about, no one could or would tell. Whether the three votes wanted were secured by purchase, kidnapping or murder, we did not know, and I to this day do not know.

Evening came—not "still evening," for a tremendous excitement was apparent. The roll was called, beginning with "O. J. Albright," and closing with "Felix I. Zollikofer." There was a hush as the secretary passed up to the presiding clerk the result. He looked over the figures but a moment; then the dead silence was broken by the announcement, "Nathaniel P. Banks is elected Speaker of the House." There was no applause, as it had been quietly whispered around that there should be none. "Secession," said every Southern heart. "Slavery is dead!" said every true American.

Will the reader now sit with me in the clerks' seats just in front of the chair of the Speaker, and remember we are in the old hall of the Capitol, the extension not then being completed. We here have the whole body under view. Turn, now, your eyes sharply to the left, and you will see a single seat some five rows back from the area. Most of the seats and desks accommodate (or, rather, discommode) two and often more members. That single seat was for many years occupied by that old defender of free petitions of the people, John Quincy Adams; and from that seat, on Feb. 23, 1848, he fell and was tenderly borne into the lobby where he died, his last words being: "This is the last of earth. I am content." You see now filling that seat a stout man, "wrinkled and curved and white with hoary years." It is

Joshua R. Giddings.

the Nestor of the House. On the drawing for seats, by courteous consent, he is given year after year that honored seat. Born in 1795, he is now sixty years of age, yet seems vigorous. An earnest abolitionist, he never misses an opportunity to hurl his bolts against that nefarious system. He never speaks but with great excitement and earnestness; and one day during the session of which I am writing he rose and commenced speaking on the Kansas outrage, when he suddenly paused, gasped, and threw out his arms as if to clutch at some support. A half-dozen arms were immediately around him. Banks left the chair and called for water. He was soon helped out of the hall to his lodgings. He had warm friends, and even his political opponents loved him for the honest lashings he gave them. He was first elected to Congress from Ohio in 1838, and continued a member until 1859. In

1861 President Lincoln appointed him consul general of British North America; and in Montreal, while playing at billiards, he fell dead upon the floor. "This is the best House I have seen assembled here," I once heard him say. Perhaps it was because there were seven clergymen in the body. To the slaveholders this was evidently ominous.

Turn, now, your eyes to the right. That man occupying a front seat, with very black eyes and hair to match, well built, and what would be called good-looking, restless, and squirming about in his seat, is

Lawrence M. Keith,

of South Carolina. He is a bitter partisan, a demagogue and a traitor. He is often on his feet, and no one on the floor makes more insulting remarks aimed at the opposite side of the House. He made desperate efforts during the struggle for the speakership to force from Banks the confession of having said some time in the past that, under certain contingencies, he would "let the Union slide." Banks treated it all with silent contempt. I heard Keith affirm in a speech, "For twenty-five years I have been laboring to destroy this Union!" And yet that self-avowed traitor, but a few days before, had held up his hand and taken a solemn oath to "defend and support the Constitution of the United States!" There were members of that body who even then were in that plot. Mr. Lincoln's election was by no means the cause of the slaveholders' rebellion; it only fired the train already laid. Keith, only a few years later, was killed in Fort Wagner by Shaw's Negro heroes.

In the next seat you see a short, thick-set man, with a full face and dull gray eyes, thirty-five years of age and yet with a wig of dark reddish hair. He is a Mississippian fire-eater. He got into a personal scuffle with some member of the House who in the struggle clutched the hair of his opponent, when off it came, to the great merriment of the House, and the laughter cooled angry spirits. Barksdale went with the South, and was killed at Chickamauga.

Turn your eyes slightly to the left, and you will see in the centre of the Democratic body a good-looking man, with black hair and eyes, six feet in height when standing. He was then twenty-seven years of age, and of apparently quiet deportment. It is the would-be assassin,

Preston S. Brooks.

He certainly does not appear like a ruffian. When motion was made to elect a chaplain of the House, he rose and nominated the writer of this article, saying it was from no sinister motive that he made the nomination. I at once rose and, thanking the gentleman from South Carolina, declined the honor.

The cause of the murderous attack upon Sumner was of the most trivial character. Brooks, in his defence before the House, charged the Senator with gross abuse of Senator Butler, an uncle of his. But I heard the speech of Sumner, and so also did many members of the House, and there was but a single allusion to the fussy old Senator. We had heard for some time that our Senator was preparing a speech on the "Barbarism of Slavery." Some one came in from the Senate Chamber and quietly informed us that Sumner had just commenced speaking. As there was nothing of importance before the House, we slipped out and ran across the rotunda into the Senate Chamber. There he stood, the fearless defender of "those who had no helper," reading his grand essay amid scowls and smiles. On his left sat the pudgy old Senator from South Carolina. He had recently made a speech, and our Senator, in referring to some of his statements, used this language: "The Senator from South Carolina can scarcely open his mouth when out pops an absurdity or contradiction." That was all. Some one reported it to Brooks, and he and Keith planned the cowardly assault. Brooks, it is known, was expelled from the House; but his constituents, regarding the murder of an abolitionist as a virtue worthy of reward, at once re-elected him. He had hardly resumed his seat, however, when he was seized with diphtheria, and, on Jan. 27, 1857, he died of strangulation.

In this Congress were to be seen three brothers bearing the name of Washburn, all born in Livermore, Maine—Elihu B., born 1816; Cadwallader C., 1818; and Israel, Jr., 1813. The first was our minister to France during the memorable siege of Paris in 1871 and '72. The last was afterward governor of Maine. His residence was Orono, where he was in legal practice. I once visited their home in Livermore, in the house where they were born.

West Somerville, Mass.

THE METHODISM OF THE FUTURE.

Rev. C. E. Harris, D. D.

THE Methodism of the future will contain nothing that is not now in it in essence. It must and will change as to externals. One great element of its phenomenal success has been its flexibility, its easiness of adaptation to varied conditions and circumstances. John Wesley was the leading radical of his day. He caught at anything and everything which promised increase of power and efficiency. The same spirit of watching for opportunities and utilizing material has pervaded and energized the church ever since and will continue to do so. It is impossible to suggest in detail the new agencies of which it will avail itself in the future, but this much is certain: the ardent spirit of evangelism immanent in our Methodism will employ in the future, as in the past, every known force that can be brought to bear on the conversion of the world.

The Methodism of the future will be characterized by an increase of individual effort on the part of its members. It will be what I would call for want of a better name, a button-holing church. I believe the time is coming when every member of the church will look on himself or herself, not as a camp-follower, but as a soldier on duty, and all the time on duty. In other words, every member of the church an evangelist or carrier of the glad tidings. In Mr. Wesley's trenchant phrase: "All at it, and always at it." I believe this button-holing will be a special characteristic of the church of the twentieth century.

The Methodism of the future will be characterized by a revival of love for and loyalty to the doctrines of the church. While Methodism has not found it necessary, as have other churches, to resort to "restatements" or "new departures," it cannot be denied that many among us have relaxed the tenacity of grasp with which the earlier Methodists were wont to hold the doctrines which they believed to be the teachings of God's Word. It is at this point, through this laxity of doctrinal belief, that a great, alarming and growing evil has crept into the church, which, if not speedily checked, will eat out the heart of its efficiency and power. The new theology has made it fashionable to decry doctrine, to boast of one's emancipation from the shackles of doctrine, to sneer at creeds as belittling to the human intellect, as fit only for the infancy of Christianity, altogether outworn and obsolete in these days of enlightenment and progress. I am sorry to say that some of our church members are apt to echo the strain.

As a serious result of our departure in this respect, do we not see a subtle spirit of latitudinarianism among our people, toning down the grand old doctrines that our fathers wielded with such Holy Ghost power? As a result of this so widespread departure from doctrinal Methodism, what, I ask, has become of our old-time glorious revivals? Aggressive, militant Methodism in some of our churches is a thing of the past. They are quite satisfied if they succeed in holding their own, and jubilant if they can report a slight increase. No church can have a hopeful future whose members do not cherish a warm affection for its doctrines. Church doctrine held loosely is an entering wedge to church disintegration, for doctrine is the bond that holds the church together.

The Methodist Church, with all its vast interests, and all its vast projectings for the salvation of the world, will have a sorrowful ending if it surrenders, or holds lightly or in abeyance, its distinctive doctrines. I believe we are on the eve of a reaction and a return in this regard, and that an intensified, intelligent love for our doctrines will mark our future.

With this renewed interest in those mighty levers of our faith—our soul-enlightening and soul-saving doctrines—will come a return to some of the old methods which proved so efficient in applying them. I refer especially to more general altar work and the insisting on the undoubted testimony of the witness of the Spirit, as distinguished from methods approved by some, as conforming us more to "the spirit of the times" and a likeness to other churches. I have nothing but good to say of other churches; still, the fact remains, and let it be ground into our consciousness, that we can run the Methodist Church only along the lines of Methodist inspiration.

With this revival of doctrine and methods, united with the energetic and Heaven-blessed use of the present and prospective agencies for growth and propagation, I believe the Methodism of the future will be characterized, even more than that of the past, by signal outpourings of the Holy

Spirit. It will be, as Luther aptly calls a true church, "*Ecclesia Dei viet, baptisata cum Spiritu Sancto et igni*."—"The church of the living God, baptized with the Holy Ghost and with fire." Fire! flaming, shining, dazzling, lightening, quivering; setting the whole church in a blaze of zeal for the salvation of the world; "the baptism of the Holy Ghost and of fire" falling on each member of the church, with a flame of increasing lustre of undying love for God, for Christ, and for souls, until it bathes all in the Infinite Glory; borne upward and onward on these fiery billows, until they are immersed in the sea of glass that rolls around the Eternal Throne, and the Methodism of the future is, with all the militant church, embosomed in the church triumphant.

New Bedford, Mass.

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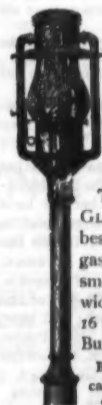
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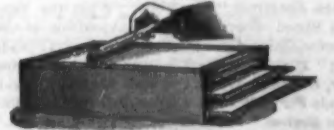
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ANNOUNCEMENT ----- 1895.

THE editorial management of ZION'S HERALD is based upon the decided conviction that each issue should be carefully anticipated and provided for. A religious paper that depends upon voluntary contributions cannot maintain the highest journalistic standard for strength, timeliness and variety. We have a distinguished corps of writers in our own church and in other denominations who understand that the fruit of their best thought is always welcome.

As a partial list we present the following: Bishops Foster, Merrill, Andrews, Warren, Hurst, Ninde, Walden, Mallalieu, Vincent, Newman, Goodsell and Thoburn, of the Methodist Episcopal Church; Bishops Haygood and Fitzgerald of the Methodist Episcopal Church, South; and Bishops Arnett and Tanner, of the African M. E. Church. Presidents W. F. Warren, B. P. Raymond, J. H. Day, Henry Wade Rogers, J. W. Bashford, William P. McDowell, Wilbur P. Thirkield, Prof. Daniel Steele, S. F. Upham, William North Rice, C. T. Winchester, C. J. Little, H. C. Sheldon, H. G. Mitchell, M. D. Buell. Drs. Abel Stevens, C. C. McCabe, A. B. Leonard, S. L. Baldwin, J. M. King, G. M. Steele, William Rice, Merritt Hulburd, L. T. Townsend, J. W. Hamilton, J. C. Hartzell, C. H. Payne, Mark Trafton, William Butler, D. A. Whedon, J. L. Withrow, Joseph Cook, W. V. Tudor, John W. Butler, D. N. Beach, W. H. Withrow, W. V. Kelley, D. H. Moore, C. W. Smith, E. E. Hoss, F. M. North, S. J. Herben, S. A. Steel, W. B. Palmore, F. E. Clark, Judge G. G. Reynolds, Hon. Frederick Douglass, Judge H. L. Stibley, Hon. John Field, James Buckham, Rev. Leander S. Keyser, Prof. B. F. Leggett, Prof. Ozora S. Davis, Frances E. Willard, Lucy Rider Meyer, Mary A. Livermore, Mary B. Claflin, Louise Manning Hodgkins, Margaret Bottoms, Jane Bancroft Robinson, Mary Warren Ayars, Myra Goodwin Plants, Mary E. Bamford, Mrs. C. F. Wilder, Harriet A. Cheever, Sarah Bleroe Scarborough, Sally Campbell, Julia S. Lawrence, N. A. M. Roe, Annie L. Hannah, Jeannette M. Dougherty, Alice M. House, Meta E. B. Thorne, Olive E. Dana, Kate S. Gates, Belle V. Chisholm, Kate Sanborn, Louise Dunham Goldsberry.

In accordance with our annual custom, we announce, in part, what is already provided for the year 1895. It is evident that only an indication of what may be expected can be given, for we are constantly arranging for fresh contributions in the discussion of new and current topics.

Some Vital Methodist Topics.

Upon "Some Reforms Demanded of the Next General Conference," contributions will be received from REV. J. W. HAMILTON, D. D., WM. NAST BRODBECK, D. D., J. M. KING, D. D., MERRITT HULBURD, D. D., M. M. PARKHURST, D. D., J. W. JOHNSON, D. D., and others.

Upon the present difficult "Problem of the Sunday Night Service," REV. DR. L. T. TOWNSEND, of Baltimore, ROBERT MCINTYRE, of Denver, A. B. KENNEDY, of New York, WALLACE MACMULLEN, of Philadelphia, H. W. BOLZON, of Chicago, and C. L. GOODSELL, of Boston, have consented to answer for our readers the following searching inquiries:—

1. What is the character of your Sunday evening service, and the average attendance?
2. Do you find it necessary to resort to "special attractions" to secure your congregation?
3. Do you, as pastor, preach morning and evening; if so, to what extent does the evening sermon treat the topics of the hour?
4. What are the chief difficulties in the problem of the Sunday evening service in your church?
5. What use do you make of your young people in this service?
6. Do you find the "simple Gospel of Christ" sufficient attraction for the people in the evening?
7. Do you usually hold an after-meeting?

Recognizing that the most important question of practical Christianity touching the two Methodisms is their relation to each other, we have invited the following gentlemen to respond to the inquiry: "What will Federation Do for the Two Methodisms?" REV. DR. W. B. MURRAY, of Jackson, Miss.; J. D. HAMMOND, of Fayette, Mo.; JAMES ATKINS, of Asheville, N. C., of the Methodist Episcopal Church, South; and REV. DR. EARL CRANSTON, of Cincinnati, J. H. POTTS, of Detroit, and Hon. ALDEN SPEARE, of Newton Centre, of the Methodist Episcopal Church.

Denominational Peculiarities.

To understand these peculiarities in our day of sharper discrimination between essentials and non-essentials, and to provoke more intelligent denominational relations, REV. DR. H. S. HARRISON, editor of the *Advocate*, of Chicago, will tell our readers "What the Congregational Church Stands For;" HENRY C. VEDDER, editor of the *Examiner*, New York, "What the Baptists Stand For;" W. C. GRAY, editor of the *Interior*, Chicago, "What Presbyterianism Stands For;" C. A. BICKFORD, editor of the *Morning Star*, Boston, "What the Free Baptist Church Stands For;" W. V. KELLEY, editor of the *Methodist Review*, "What Methodism Stands For." This series will probably be enlarged to include other denominations.

Ministerial Interviews.

As an object-lesson of signal success in the ministry in our city, a series of ministerial in-

terviews will be published, to be prepared by our greatly-appreciated helper, DR. DAVID SHERMAN. Our readers will be made acquainted afresh with Rev. A. J. Gordon, D. D., pastor of Clarendon St. Baptist Church, his methods and remarkable success; with Rev. C. A. Dickinson, D. D., at Berkeley Temple, and his successful "Institutional Church;" with Rev. Scott F. Hershey, D. D., the aggressive pastor of the First Presbyterian Church; and with Rev. W. W. Ramsay, D. D., in his notable pastorate with Tremont St. Methodist Episcopal Church.

Some Modern Educational Features.

This important topic will be treated by PRESIDENT W. F. WARREN, of Boston University; PRESIDENT B. P. RAYMOND, of Wesleyan University; PRINCIPAL C. C. BRADGON, of Lasell Seminary; PRINCIPAL W. R. NEWHALL, of Wesleyan Academy; PRESIDENT C. W. GALLAGHER, of Kent's Hill; PRESIDENT A. F. CHASE, of Bucksport; PRINCIPAL F. D. BLAKESLEE, of East Greenwich; PRESIDENT J. M. DURRELL, of

BISHOP W. X. NINDE, "Letters suggested by his Visit to our Oriental Missions."

REV. B. SHERLOCK, "Spiritual Baptism—the Pentecostal Gift."

MISS JEANNETTE M. DOUGHERTY, of Chicago, will continue her valuable "Art Papers." "My Ideal House and Its Furnishings" is the title of a special article.

Mrs. F. H. KNIGHT will afford our readers glimpses of home life in Germany, where she has been studying with her husband.

REV. JOHN GALBRAITH, Ph. D., of this city, three articles upon "Some Necessary Modifications in Methodist Polity"—1. In the Manner of Electing the Local Church Officers; 2. In the Manner of Appointing the Presiding Elders; 3. In the Power of the Bishops.

CHAPLAIN MCCABE and HON. NEAL DOW (fellow-prisoners) will touch upon "Libby Prison Life" and other subjects. These contributions will be illustrated.

REV. HOSBA HEWITT will furnish a series of

the following inquiry: "What are the Greatest Obstacles, and What the Greatest Encouragements, that Meet You in the Discharge of the Duties of Your Responsible Office?" The following are the names of the presiding elders participating: New England Conference—Revs. J. H. Mansfield, G. F. Eaton, J. O. Knowles, E. R. Thorndike. New England Southern Conference—Revs. W. Eis, E. Tirrell, S. O. Benton. New Hampshire Conference—Revs. S. C. Keeler, G. W. Norris, O. S. Baketel. Vermont Conference—Revs. L. L. Beeman, L. O. Sherburne, J. Hamilton. Maine Conference—Revs. J. B. Lapham, J. A. Corey, G. R. Palmer. East Maine Conference—B. C. Wentworth, H. W. Norton, W. W. Ogier.

Deferred Contributions.

Every article promised to our readers has the honest pledge of the expected contributor behind it; but it is not always possible, for a variety of reasons, to publish as early as expected, and in a majority of cases this result occurs without fault on the part of either the writer or the editor. We are scrupulously anxious to fulfill our pledges. Contributions promised for 1894 will be published during the four months that still remain. As new subscribers to ZION'S HERALD are entitled to the paper for the rest of the year, they will be gratified to know what awaits them. The following contributions may be expected: BISHOPS ARNETT and TANNER, "The Work of the African M. E. Church for the Colored Race." EDITOR D. H. MOORE, "Reasons why the Methodist Episcopal Church should Elect a Negro Bishop." REV. C. W. ROWLEY, Ph. D., "The Pastor's True Relation to the Sunday-school." PRESIDENT WILBUR P. THIRKIELD, "The Master's Prayer and the Negro's Plea." AN EXPERT, who has trained a great many teachers in physical science, will furnish "Health Papers." A history of *Centenary Church, Charleston, S. C.*, the largest and wealthiest colored church in Methodism, with electotypes of the church edifice—exterior and interior views.

The series of articles upon "Methodism in the Great Cities" has attracted special and most favorable attention. There remain for our readers: "Methodism in Philadelphia," REV. W. SWINDELLS, D. D.; "Methodism in Chicago," EDITOR S. J. HERBEN; "Methodism in Washington," REV. O. A. BROWN, D. D.; "Methodism in Nashville," REV. D. C. KELLEY, D. D.; "Methodism in Toronto," REV. JOHN HUNT, D. D.; "Methodism in Boston," REV. D. H. ELA, D. D.

Makers of Methodism.

It was an especially rich mine that was struck in the assignments upon "Makers of New England Methodism." There remain of this remarkable list: PROF. JOHN W. MERRILL, D. D., upon

Three Premium Tours.

For mutual advantage—to increase our subscription list, and to give to certain of our preachers who would not otherwise secure it, the benefit (physical, mental and social) which comes from travel—we have arranged Three Premium Tours for the three ministers who secure the largest number of new subscribers from Sept. 1, 1894, to Jan. 1, 1895.

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III.

A trip from Boston over the picturesque Baltimore & Ohio R. R. to New York, Philadelphia, Harper's Ferry, Baltimore, Washington and Mt. Vernon, and return.

Trip No. 1 will be provided for the minister who secures the largest number of new subscribers. Trip No. 2, to the minister who secures the second largest increase. Trip No. 3, to the minister who stands third in the list.

The additions must be bona fide new subscribers and be paid for before the first of April or at the next session of the Conference. Trips may be made at the option of the successful contestants any time between May 1 and September 1, 1895. Trips 1 and 2 include transportation only.

Tilton; and PRINCIPAL E. M. SMITH, of Montpellier.

Holiness.

This fundamental subject is committed for general treatment to such well-known and revered instructors in this special Methodist doctrine as DR. DANIEL STEELE, JAMES MUDGE, and E. S. STACKPOLE.

Special Assignments.

BISHOP O. P. FITZGERALD will write upon "Some Unseasonal Thoughts on Sectionalism." BISHOP A. G. HAYGOOD, "The Unsolved Contingent in the Negro Problem."

EDITOR E. E. HOSS, of the *Christian Advocate*, Nashville, "The Work of the Methodist Episcopal Church among the Colored People of the Southern States."

REV. S. A. STEEL, D. D., editor of the *Epworth Era*, "What the Epworth League is Doing for the Methodist Episcopal Church, South."

HENRY WADE ROGERS, president of Northwestern University, "What Shall our Church do to Produce Better Feeling between the Two Methodisms?"

MISSIONARY SECRETARY A. B. LEONARD, two articles upon "The Church and its Relation to Reformers."

PROF. W. T. DAVISON, D. D., of Handsworth College, Birmingham, England, will continue his series upon "The Theological Drift in the Old World." An eminent Bible scholar (not of our church) has been pleased to characterize these papers as the most important contributions now being published in the religious press.

REV. DAVID SHERMAN, D. D., "The Value of Heresy."

PROF. WILBUR F. STEELE, S. T. D., "A Step Backward Which is Also a Stride Forward."

REV. E. C. BASS, D. D., "Church Debts."

REV. HOWARD HENDERSON, D. D., "The Martyr Bishop of Uganda."

REV. MARK TRAFTON, D. D., "Ecclesiastical Boston Fifty Years Ago."

REV. RICHARD WHEATLEY, D. D., "Genius."

REV. LOUIS ALBERT BANKS, D. D., "The Christian's Credentials."

REV. W. B. PALMORE, D. D., "From Epworth to London."

PROF. EDWARD L. PARKS, D. D., of Gammon Theological Seminary, "The Negro and the Methodist Episcopal Church."

critical articles upon the "Revelations of the Spade in Bible Lands."

Round Table Conferences.

With a view to grouping the variant opinions of our readers upon important topics, and cultivating more of our excellent "home talent," we launched last year what we were pleased to term a series of "Round Table Conferences." All of them will be published, as promised, before the close of the present year. Nothing that we have given to our readers has proved more acceptable. The following have been arranged for 1895:—

The inquiry: *Is it Possible to Do Business on Absolutely Christian Principles?* will be answered by representative laymen: HON. C. C. CORBIN, of Webster; R. B. DOUGLASS, of Plymouth; A. P. TASKER, of Manchester, N. H.; O. H. DURRELL, C. R. MAGER, and A. R. WEED, of Boston.

"What should be the Attitude of Methodism towards the Roman Catholic Church?" will be answered by REV. C. F. RICE, D. D., of Cambridge; REV. W. H. THOMAS, D. D., of Lowell; REV. GEORGE SKENE, of Cambridge; REV. W. I. HAVEN, of Brookline; REV. C. E. HARRIS, D. D., of New Bedford; and REV. N. T. WHITAKER, D. D., of Lynn.

"In What Ways can the Church Become More Effective in Temperance Reform?" will be answered by REV. D. C. KNOWLES, D. D., of Tilton, N. H.; REV. J. O. SHERBURN, of Williamstown, Vt.; REV. FREDERICK WOODS, D. D., of East Boston; REV. J. I. BARTHOLOMEW, of Stafford Springs, Conn.; REV. H. E. FRODOCK, of Biddeford, Me.; and REV. A. S. LADD, of Calais, Me.

"The Old Days and Ways of Methodism—Were They Better?" will be treated by REV. A. L. COOPER, D. D., of Newport, Vt.; REV. C. D. HILL, D. D., of Manchester, N. H.; REV. I. H. W. WHARFF, of Ellsworth, Me.; REV. L. H. DORCHESTER, of Westfield; REV. W. V. MORRISON, D. D., of Cottage City; and REV. C. F. ALLEN, D. D., of Portland.

The Presiding Elders' Round Table Conference.

To put our readers into closer sympathy with the work of these important representatives of the church, we have asked all the presiding elders of our patronizing Conferences to answer

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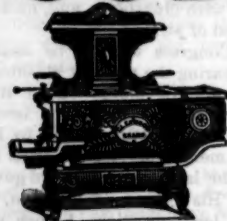
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"Dr. John Dempster;" Mrs. ELLEN O. FOSTER upon "Rev. Jotham Horton;" Rev. D. B. RAN-DALL, D. D., upon "Rev. George Webber;" Rev. S. F. UPHAM, D. D., upon "Rev. Frederick Upham;" Rev. J. O. KNOWLES, D. D., upon "Dr. Jefferson Hascall;" Rev. G. A. CRAWFORD, D. D., upon "Rev. William H. Crawford;" Rev. A. L. COOPER, D. D., upon "Bishop Hedding." These articles will be illustrated with a cut of each of these heroes of New England Methodism.

The Epworth League.

REV. E. M. TAYLOR, president of the First General Conference District, and his associates, R. S. DOUGLASS, of Plymouth, Rev. I. P. CHASE, of St. Johnsbury Centre, Vt., Rev. W. J. YATES, of New London, Conn., JOHN LEGG, of Worcester, Rev. FREDERICK N. UPHAM, of Dorchester, Rev. MATTHIAS B. KAUFMAN, of Providence, and Mrs. ANNIE E. SMILEY, of Ipswich, enable us to keep the interests of the Epworth League prominently and helpfully before the people. First of our Methodist press to recognize the importance of this providential movement, we shall continue to nurture it in what seems to us the wisest and most effective way.

In the

Editorial Treatment

of all subjects within as without our church, it is our purpose to keep ZION'S HERALD true to its honorable and heroic traditions—Independent, and yet loyal to Methodism and to all truth. Its mission of conscientious criticism was never more important to the denomination than at the present hour.

With ZION'S HERALD will continue to be the best family paper for New England Method-ists, with a single desire to serve every member of our families and every important interest of the church in New England. CHAPLAIN W. O. HOLWAY'S unrivaled SUNDAY-SCHOOL NOTES, with the OUTLOOK on the first page, so highly appreciated, are permanent features of the paper.

The Home Department

will remain under the able supervision of Miss ADELAIDE S. SEAVERS. Women, youth and children will receive generous attention, and AUNT SHERENA'S talks with her feminine readers will be continued.

Several new and entertaining features will be introduced into this department this year, of especial interest to women and girls. First, Six Mothers and Six Daughters will frankly discuss a question of vital moment to both—"Our Daughters Facing Life—What Shall They Do?" In this Fireside Talk will participate: Mrs. WILLIAM CLAYTON, of Boston; Mrs. C. C. BRAGDON, of Auburndale; Mrs. L. L. BEEMAN, of Montpelier, Vt.; Mrs. EREN TIRRELL, of Norwich, Conn.; Mrs. A. F. CHASE, of Bucksport, Me.; Misses JULIA EVANS, of Roslindale; ELIZABETH C. NORTHUP, of Waltham; LOUISE F. PARKHURST, of Somerville; NELLIE M. KNOWLES, of Lynn; ANNIE M. BLISS, of Dover, N. H.; JENNIE L. HOMAN, of Boston.

Another practical topic for interchange of womanly thought and experience is—"The Wife Element in the Methodist Ministry." Mrs. O. W. SCOTT, of Williamstown, Conn.; Mrs. G. C. OSWOOD, of East Saugus; Mrs. I. G. ROSS, of South Portland, Me.; Mrs. G. L. COLLYER, of Dover, N. H.; Mrs. H. W. NORTON, of Bucksport, Me.; and Mrs. L. P. TUCKER, of Bradford, Vt., will each "speak out in meeting" concerning the peculiar demands made upon her as the wife of a Methodist minister, with the difficulties, perplexities and encouragements which fall to her lot as a member of the traveling connection.

Woman's work in the temperance field will receive special attention this year in several papers by well-known leaders. Among them we can promise "Some Personal Experiences in W. C. T. U. Work," from Mrs. KATHARINE LENTZ STEVENSON, late secretary of the Massachusetts Union, now in charge of the Department of Books and Leaflets in the W. T. P. Association at Chicago; Mrs. L. M. N. STEVENS, of Portland, Me., recording secretary of the National W. C. T. U.; Mrs. M. E. A. GLEASON, of Roslindale, State superintendent of the Department of Narcotics in the Massachusetts Union; Miss JENNIE A. STEWART, editor of Young Women, the national organ of the "Ya."

Reference is constantly made in the Methodist press to the old heroes of Methodism. But where are the heroines? Some of them are living near us—saints upon earth—whose experiences would read like a page from the Acts of the Apostles. We propose to give our readers some "Half Hour Interviews with some Methodist Heroines"—revered women like Mrs. WILLIAM BUTLER, Mrs. JAMES P. MAGER, Mrs. SURAN B. HOLWAY, Mrs. L. A. ALDERMAN.

We also intend to provide a series of practical short papers on "Occupations for Women," written by girls and women who have had thorough experience and training in the profession or business which they have chosen. The preparation of this series, which is designed especially to help young women in their choice of occupation, is not yet far enough advanced to give details.

Our One Purpose.

To make ZION'S HERALD absolutely indispensable to intelligent Methodists is our highest purpose. Neither time, strength, nor reasonable expense will be spared to achieve this object. Will not our ministers, for the best good of their churches, present ZION'S HERALD with its plans to their people, and secure at once a large list of new subscribers?

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THE ROMANCES OF THE SOUTHLAND.

Rev. Frederick Burrill Graves.

THE South is a romance, and only those who have felt a touch of its thrilling character can appreciate it. But too often the romance is made pathetic by the direct poverty, the sharp edge of which is blunted only by the sweet salubrity of the climate. The richest romances, too, are found inside the colored schools of the Southland. What tales those dark faces tell! One can read on them such romances as Mr. Cable, with all his chivalrous and partial love for the colored race, has never dreamed of. I could recite many. I will relate one or two, briefly.

Among the pupils at the Morristown Normal Academy was recently a member of the East Tennessee Conference, Rev. James Guthrie. He lived in Morristown with his family—a wife and five children. His charge, however, was at Tazewell, thirty-seven miles distant across Clinch Mountain. He attended school during the week, and on Friday afternoon he would start on foot for Tazewell, preaching there on Sunday and returning on Monday. One Friday evening he was on his way to Tazewell, passing the Academy, when one of the teachers saw him and gave him twenty-five cents, saying: "You may need this to pay ferriage over the two rivers you must cross." He took the silver, looked at it a moment, the tears filling his eyes; then handing it back to the teacher, he said: "Thank God for this! When I left my wife, she had not flour and meat to carry them over Sunday, and I told her not to give up, for in some way they would be provided for. Won't you please give this to my wife, and I will trust the Lord to get across the rivers." In the slums of the North this might safely be regarded as a sly bid for more money, but not so among the colored people of the South.

Well, only a short time ago, this colored brother was refused admission to the Conference because he did not know his letters; now he reads well, is a good preacher, and a faithful pastor. Only the recording angel knows the sacrifices he made to get sufficient education to be a preacher to his people. And he was partly educated in a rough building belonging to the Academy, which was a Baptist church sixty odd years ago, afterwards a slave mart, and in which one of the presiding elders of the East Tennessee Conference, when a boy, was sold as a slave with a calf. Later this elder attended school in the same building. Think of it! Isn't it romantic? Sold, a human being, on the block beside a dumb calf, and now a presiding elder in a Methodist Conference! The church, despite her traducers, is responsible for this!

But the self-sacrifice is not all on the part of the colored people. The white teachers are perhaps as much, if not more, self-sacrificing. I do not forget, also, the faithful Christians in the North. In Morristown Academy last year, rather than close the school for three months, the teachers accepted a reduction of twenty-five per cent. in their salaries, so that for nine months' work the average salary paid was but \$265. Now I have learned that largely through the earnest and kindly efforts of Dr. J. W. Hamilton, a little cottage has at last been purchased as a home for the teachers. They surely needed it. This cottage must be furnished; paper, carpets and furniture are required. I believe (hence this word) that some generous readers of ZION'S HERALD will either provide these articles or the little money necessary to purchase them. It will carry gladness to many hearts. Money sent directly to Dr. Parkhurst will be acknowledged through the columns of the HERALD.

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SUNDAY OBSERVANCE.

HOW may be accounted for the seeming great indifference of a large per cent. of the clergymen of Boston and vicinity to the lax observance of the Lord's Day on the part of church members, and to the desecration and secularization of the day on the part of an increasing and irreligious multitude, lovers of mammon more than lovers of God and their own souls? With an overmastering greed of gain and self-indulgence the claims of God are disregarded and the highest welfare of society is ignored. How many of our ministers lift the trump of warning, "Ory aloud and spare not?"

Do "the consecrated leaders of the Lord's hosts" in the conflict with evil compromise themselves in this matter by want of a proper observance of the Christian Sabbath, upon which so largely depends not only the success of their own labors, but also their vocation itself? What "aid and comfort" have they given to the Massachusetts Sunday Protective League that conscientiously seeks to preserve the day for its best uses, and wisely antagonizes all those influences that are fast making our sacred rest day a holiday? Logically, every Christian church in Massachusetts should be behind this League. If the League is not what it ought to be, then representatives of the churches should rally and make it what it ought to be, for the glory of God and the good of man.

The lamented Bishop Brooks, in a letter to the president of this League, dated London, July 5, 1892, said: "I am sure you will believe that all my sympathy is with you in every wise effort which you make to preserve the Lord's Day for its best uses." Would that such an assurance might come from all the pastors and "ministers at large" in this and the other New England States! Had we the means and the sympathy of the churches we would put a secretary into the field to quicken Christian conscience and formulate public sentiment in all the States east of New York.

Already the godless offspring of the "Continental Sunday" seeks naturalization in the land of the Pilgrims, who, in the love and fear of God, under very adverse circumstances, sacredly kept the day—essential to the perpetuity and supremacy of civil and religious liberty. They understood the limitations of liberty that are indispensable to the supremacy of Christian life and civilization. How those Pilgrims put to shame our want of the self-denial of obedience!

"Amid the storm they sang,
And the stars heard and the sea.

They sought a faith's pure shrine!

And shook the depths of the desert gloom
With their hymns of lofty cheer."

The writer recently revisited the "holy ground" where first they trod."

Our fathers, the Pilgrims, heroic and true,
Devoutly remembered this day:
They hallowed the soil the first Lord's Day they trod
The bleak shores of New England bay.

Do any of our ministers fit their minds and hearts for their spiritual and soul-saving work by perusing the Sunday morning newspaper, that carries the secularities of the week into the hours appointed for spiritual elevation and worship? Do any patronize the Sunday train that runs for gain? If professed Christians use Sunday trains for convenience, why may not the worshippers of mammon use them for pecuniary advantage? If a railroad company may carry on its business on the Lord's Day, why may not all traffic continue seven days of the week, and the churches gradually become vacant? "The time is come for judgment to begin at the house of God." C. H. BOWEN, Pres. Mass. Sunday Protective League.

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The Family.

EARLY AUTUMN.

Mrs. M. A. Holt.

How still the air,
Through which the yellow sunbeams sift
Like tiny threads of golden mist,
That from the sparkling fountain lift
A rainbow fair!

The wood-bird's call
Seems like sweet voices far away,
Or music strains that gently stray
From old cathedrals dim and gray
With ivied wall.

The sweet spring days
That were ablaze with sunlight's gold
Seem now like some dear story old
That unto us shall not be told
While autumn stays.

THE CHAMBERED NAUTILUS.

[In connection with the recent observance of the 88th birthday of OLIVER WENDELL HOLMES, the beloved poet, whose departure from our midst is yet, we trust, many years distant, a correspondent requests that we reprint this noblest of his poems.]

This is the ship of pearl, which, poets feign,
Sails the unshadowed main,—
The venturous bark that flings
On the sweet summer wind its purple wings
In gulfs enchanted, where the siren sings,
And coral reefs lie bare,
Where the cold sea-maids rise to sun their
streaming hair.

Its webs of living gauze no more unfurl;
Wrecked is the ship of pearl!
And every chambered cell,
Where it dwelt, dreaming light was wont to
dwell.
As the frail tenant shaped his growing shell,
Before thee lies revealed,
Its iris of peacock, its sunless crypt un-
sealed.

Year after year beheld the silent toll
That spread his lustrous coil;
Still, as the spiral grew,
He left the past year's dwelling for the new,
Stole with soft step its shining archways
through,
Built up its idle door,
Stretched in his last-found home, and knew
the old no more.

Thanks for the heavenly message brought by thee,
Child of the wandering sea,
Cast from her lap, forlorn!
From thy dead lips a clearer note is born
Than ever Triton blew from wreathed horn.
While on mine ear it rings,
Through the deep caves of thought I hear a
voice that sings:—

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unrest-
ing sea."

Thoughts for the Thoughtful.

Seldom can the heart be lonely,
If it seek a lonelier still;
Self-forgetting, seeking only
Empire cups of love to fill.

—Frances Ridley Havergal.

Every man and woman trying to be honest, pure, and helpful in this world finds that the very highest work set before them is self-sacrifice. Very few of us have the chance of heroic self-devotion, but every day brings the petty, wearing sacrifice which weighs full weight in God's scales. — Samuel Osgood.

Finish every day and have done with it. For manners and for wise living it is a sin to remember. You have done what you could; some blunders and absurdities no doubt crept in; forget them as soon as you can. Tomorrow is a new day; you shall begin it well and serenely, with too high a spirit to be cumbered with your old nonsense. This day for all that is good and fair. It is too dear, with all its hopes and occupations, to waste a moment on the rotten yesterdays. — Emerson.

Tomorrows and tomorrows stretch a gray Unbroken line of shore; but as the sea Will fret and gnaw the land, and stealthily Devour it grain by grain, so day by day Time's restless waters lap the sands away, Until the shrinking isle of life, where we Had pitched our tent, wholly engulfed shall be, And swept far out into eternity, Some morn, some noon, some night — we may not say Just how, or when, or where! And then — what then!

O cry unanswered still by mortal ken! This only may we know — how far and wide That precious dust be carried by the tide, No mote is lost, but every grain of sand Close-gathered in our Father's loving hand, And made to build again — somehow, somewhere — Another Isle of Life, divinely fair!

—STUART STERN, in *Atlantic Monthly*.

The soldiers who stayed with Washington that dreadful winter of Valley Forge — who doubted their loyalty? Who will yours if you say and show your word true: "Though all others forsake Thee, yet will not I?" Thus serving, the earthly becomes refined; the agony which may rend your soul brings celestial strength. Under the anvil you rejoice that God is molding you to a vessel unto honor. Between the fuller's beating flails you feel your vile robes are beginning to glow with a lustrous purity. Tied to the

potter's wheel, whirling, and feeling as you whirl the sharp knife of God cutting out the gross earth, wince not. Shapes of beauty shall come from that biting steel. You shall be carved into divine symmetry; you shall be ornamented with the exquisite figures which His supreme art brings out of the rough clay; and, more than all, shall you be set apart for the Master's use — the cup of His blessings, praise, and joy. — BISHOP GILBERT HAVEN, in "Christus Consolator."

Nor do I ever expect to find the line of duty — lying, as it does, up the hill, with the cross at the top — a pleasant path. It is good to be honest, to pay one's debts, but when you are simply doing your duty do not talk of a noble life. The duty that lies immediately before a man — let him bend himself anxiously and earnestly to that. But as he values peace, let him not look at self. Do the duty next you; leave the rest to develop itself. — Frederick W. Robertson.

When a man takes on himself a heavy burden because he knows it belongs to him to carry it, he feels a glow of satisfaction because he can. The strength keeps coming to him. It almost seems as if the burden gave him wings. But, if he is sulky or cowardly, or if he whimpers and pities himself, or envies other people who seem to have no loads to carry, he will have plenty of heart-ache, and back-ache, too. There are many worse things in the world than burden-bearing, and we shall miss some of the best things if we try to find an easy path through life by shirking our proper tasks. — Rev. Charles G. Ames.

God's choice of men is determined not by intellectual, but by spiritual equipment. Scholarship, culture, great intellectual power are being largely set aside by God today in the most spiritual conquests that are being won in the world. Why? Not because He is averse to these things. No, no! Not because He cannot use them. God can use the ripest scholarship, the largest natural gifts, the greatest brain power He ever endowed a rational being with. But He cannot use the man who, having these things, has nothing else. So He sets them aside. A man may have the wisdom of Solon and the eloquence of Demosthenes, but if the Spirit is not in him, God cannot use him for spiritual work. If he be a man of no intellectual gifts, and as ignorant as dear old Billy Bray was, if he is full of the Holy Ghost, God can use him to do glorious work for Him.

I am almost tired of hearing people, when we ask them to do a bit of aggressive work, reply, "Well, but, you know, I am only a hewer of wood." That is a poor life-calling, I admit — only a hewer of wood. It seems to me as if the supply is very much larger than the demand. . . . Hewers of wood! Yes, because most of our Christian people are so poorly equipped spiritually that that is the only bit of work God can entrust to them. But it does not follow, because you are a hewer of wood, that that is what God desires you to be. — Rev. Charles Inwood.

IN THE CLEFT OF THE ROCK.

Cora Grover Sadler.

"I DON'T know just what it means." If you had been there, by the side of the old mountain with its rocky ledges and stony paths and patches of grasses and flowers, you would have wondered who had spoken. But if your eyes had been sharp enough, they might have seen growing in a little grassy cleft in the side of a rough, gray rock, a very pale, sweet-faced little flower, on a slender green stem, swaying in the fresh morning wind and looking timidly around with bewildered eyes on the strange world into which they had just opened.

"I wonder what it means," repeated the little Star-flower. "The grasses were all nodding and whispering about something when I awoke, and the trees were bending down to listen. I wonder!"

"So you wonder what it means," interrupted a friendly voice at Star-flower's elbow, but so suddenly that Star-flower jumped, and some of her shining jewels rolled off into the grass. "Well, I've been watching you for some time, and waiting for you to open your eyes. And now you look so frail and white that I'm almost sorry you've come."

It was a tall Columbine in a scarlet hood, and she kept nodding her head emphatically at her little neighbor. She was so stately and grand that the little Star-flower felt like shrinking away.

"Watching me? Why? Are you sorry to have me near you? I think it is beautiful here on the mountain."

The Columbine threw back her head and laughed until she heard a tinkle of merriment from a family of Bluebells living near, and a bobolink on a bush burst into a gush of song.

"You silly little thing!" she said, after a while. "Do you suppose they last always — the blue sky and the sunshine and the cool air?"

"Don't they?" asked the Star-flower, weakly. She was beginning to feel a little disheartened.

The Columbine went on: "Just wait until

the air is all cold and dark, and the shadows come creeping, creeping down the valley, and the birds are all still, and the wind moans and sighs."

"Is that night?" asked the Star-flower, shuddering. "That was what the grasses were talking about when I awoke. Is that night? Is it long?"

"Long and cold and" —

"Don't dishearten our friend by speaking so," broke in a gentle voice at Columbine's elbow. It was only an Apple Blossom that had drifted down from a tree near by, and had lain on the grasses unnoticed. She was blushing now at finding herself the object of so much notice, for the Columbine was regarding her with a very haughty manner.

But the Apple Blossom went on sweetly: "You know that when it is dark it is because our kind benefactor, the Sun, has gone to pour his sunshine into the hearts of other flowers. We should be selfish to wish to have the light always. But you forgot to tell our friend of the great, wonderful light that shines sometimes in the night, and that makes everything so plain we can see each other's faces. And the next morning the Sun comes back again. He sends his horsemen ahead and we can see their lances of gold all about the gates of the dawn, and they roll the clouds up in curtains of crimson and purple for him to ride in. And then the gates close again, and at night the other gates open, and he goes out in another wonderful glory of color."

"All very good," remarked the Columbine, contemptuously. "But what will you tell our friend about the storms that sweep down over us, and destroy our friends, and lay the grasses low — a storm like the one that hurled that great oak over yonder to the ground?"

"I remember," said the Apple Blossom, thoughtfully, "that when I was very young a tempest such as you describe swept down over us. We were all frightened, my brothers and sisters; but our mother, the Tree, told us just to keep close to her and wait patiently for a season. And before we were even through trembling the sun was back again, laughing and telling us how he had driven off the clouds. The tempests never last. And you, my friend," turning to the Star-flower, "have such a safe place, sheltered as you are by that great rock, that you need not fear. You can just lift up your eyes to the blue, and be happy."

And so the little Star-flower grew in strength and beauty from day to day. She trembled a little when the Wind, a roving, wild fellow, grew a little boisterous in his caresses. And sometimes in the morning she would be bewildered to find her night-robe of mist besprinkled with diamonds, and she would wonder what unknown prince had passed by and dropped the treasure gems. But she learned to wait patiently through the night for the morning, and through the shadow for the sunshine. And she was content.

But one day a storm of great violence swept down the mountain and through the valley. Then the Star-flower knew that the Sun was again in combat with the clouds. She saw the lances of the Sun heralds hurled hither and thither through the darkening skies, and the thunder-roll of the great war-drum made her shrink and quiver with fear. But she remembered what her friend the Apple Blossom had said, "Tempests do not last," and she only hid herself more completely in the rock and waited.

And by and by the great Sun mounted again to his shining chariot, and only the occasional roll of the war-drum could be heard as the victors bore it from the field. Then the little Star-flower peeped out, and spread her drooping petals in the sunshine.

She looked around for her friend the Columbine. The crimson hood lay torn in the grass, but she could see nothing of the familiar face.

The Star-flower leaned affectionately toward the old rock that had braved so many storms. "Ah! if you had not sheltered me, true old Rock, I should have been swept away, too." And she laid her sweet, pale face tenderly against the rough, hard rock.

The next day a party of tourists entered the valley. Everywhere there were traces of the violence of the tempest. Another strong oak had fallen, split and shivered, by the side of the one he had so often pitied. The leaves from the trees strewed the bent grasses, and the wild flowers had been cut and scattered by the Wind. For you must know that the Wind is a quarrelsome fellow, and delights in a battle of the elements.

"There isn't a flower to be seen," re-

marked a gentleman of the party. "The storm has cut them all down; and last week when I was here they were in abundance."

"Not one left," said the lady who was with him. She did not hear the little murmur of dissent from the Star-flower. They had not looked up into the rock.

The lady seemed very weak, and the others were very kind to her. They arranged shawls and pillows for her comfort, but she leaned back very pale and exhausted. As she opened her eyes, after resting a little, they were just on the range of vision with the little Star-flower. She lay looking at it quietly for a little while and the Star-flower wondered what had touched her heart to make her eyes fill with tears.

"Everything is stricken," said the gentleman. "The tempest spared nothing. It is desolation everywhere, death everywhere."

"There is life in the death, however. Look!" and she pointed to the Star-flower, which until then no one except herself had seen.

"A Star-flower! See how it was sheltered from the storm! Let me get it for you!" and a lad of the party sprang to his feet, eagerly. But the lady laid her hand upon his shoulder.

"Don't go," she said, gently. "Somehow it makes me think of the Master's words: 'No man shall be able to pluck them out of My hand.'"

The Sun heralds were swinging open the western gates, and the long shadows were deepening down the mountain. The Star-flower bowed her head for the nightly charm of dew, and a hermit thrush called through the valley to his mate. But the lady was looking only at the rock and the white flower.

"The storm could not reach it. It is tiny and frail, but it was hidden in the rock."

A silence followed for a few minutes, and then the little Star-flower heard what she had never heard before. Not a song like the song of the birds, in a language she could not understand, but a song so full of music and feeling that she leaned forward to listen:—

"He hideth my soul in the cleft of the rock,

And covers me there with His hand."

The tears were in the eyes of the listeners as the song died away down the still valley, and a sweet sense of peace and safety came into the singer's soul. And in the stillness that followed, the little Star-flower felt that the song had somehow been of her and her covert from the storm in the gray old rock. But we know that the song was of a soul hidden in the cleft of the Rock of Ages.

South Auburn, Me.

About Women.

Rosa Bonheur is no longer the only woman artist who is entitled to wear upon her breast the Cross of the Legion of Honor, for a like distinction has just been bestowed upon Mme. Virginie Demont-Breton, the daughter of Jules Breton and the wife of Adrien Demont, both of them masters of the brush. Mme. Demont-Breton has for the last dozen years been a successful exhibitor, in the Paris Salon, of marine pictures. "She is a little bit of a woman, quite disproportionate in size to the big canvases on which she works."

The training of colored women as nurses is rapidly spreading through many States, and young women are seeking opportunity for the best training at the North, that they may be fitted to take charge of the classes which are established at Hampton and several other schools in the South.

Miss Frances Willard repudiates the attitude attributed to her on the bloomer question. "Lady Somerset and I both believe," she says, "that we need such a reform in the dress of women as will make it more comfortable to reason, but we neither of us have ever advocated bloomers, and on esthetic grounds must oppose them. My own bicycling costume is a simple street dress, with the skirt shortened so that it clears the ground. We have neither of us ever advocated bloomers, but we both believe that the taste and skill of artistic modistes will yet evolve a costume for the bicyclist that shall meet the conditions of utility, comfort, and that third condition, which we consider especially important — beauty."

America is honored in having the first world's secretary of Young Women's Christian Associations chosen from among her daughters. The incumbent of that responsible position is Miss Annie M. Reynolds, of North Haven, Conn., a Wellesley graduate, a special student at Yale, an accomplished linguist, an active worker in various philanthropies, and a sister of Prof. James B. Reynolds, the successor of Stanton Coit in the University Settlement in New York. Miss Reynolds' headquarters will be in London, but her duties will require extensive travel on the Continent, where she has already resided at different times. Her first official work was in connection with the August conference of Young Women's Christian Associations in Neuchâtel, Switzerland. — *Harper's Bazar*.



A CERTAIN pair of spectacles have grown so rusty through disuse during the past five or six weeks, that Aunt Serena takes them down very gingerly from an upper shelf, rubs them carefully, and adjusts them with considerable trepidation—a needless expenditure of anxiety, however, for the clear lenses reveal a crowd of happy faces looking toward this corner for the beginning of our familiar chats together. From farm and forest, from hill and valley, from rocky shore and sandy beach, you are thronging back to home haunts for the serious work and study of the autumn and winter. What stores of vitality and reserve strength the long, bright days must have brought to many of you; while others, who have toiled on through the excessive heat, are weary and worn. Did you ever think, you fortunate ones who enjoy days and weeks of summertime glory, what a different aspect summer wears to those who have to grind away at their work during the torrid heat of July and the enervating humidity of August? A hammock, a breeze from the sea, a dainty, cool gown, are a vivid contrast to scorching city pavements, crowds of sweating humanity, and a furnace-like office or store where work must be done.

BUT among the happy faces clustering around Aunt Serena's corner I see many a sad one. Ah, yes! I know, dear one! You have gone this summer into that "silent city" where flowers bloom and enduring marbles lift their shadowy doors, and left there your heart's treasure. A father perhaps, a mother, a husband, a wife, a brother, a sister, a little child, may have slipped out of the family circle never to return. The home is so desolate, and you wonder how you can endure to take up life's duties and burdens. "How can people smile and look so happy," you sorrowfully ask, "when there is so much trouble, when the air is full of farewells to the dying and longings for the touch of vanished hands?" O bereaved soul, look up and away from earth! The one who was so near and dear is

"Side by side with you still, though a shadow
Between you both fall;
You are parted, and yet are not parted,
Not wholly, and all."

And, believe me, for heart-ache and loss and sorrow there is nothing like work—work in all its varied phases, and especially work for others, for those worse off than yourself. "Worse off than I?" demands the bruised and bleeding heart. "I have lost all that made life precious. There can be no one unhappier than I." Alas! there are multitudes whose burdens are crushing them to the earth, and who know not the true and only Comforter for their dark hour. Living troubles there are, too, inexpressibly harder to bear than the visitations of the death angel. To all such heavy-laden, despairing ones, you who are suffering have a divine and blessed ministry. A woman whose heart was broken by the heavy sorrows which came to her, said to a friend: "Whenever I feel especially sad or lonely, I just go and do something I particularly dislike to do—some duty I shrink from. The effort to do it, I find, is the best tonic the nerves can have." So she keeps up a brave and cheerful front to the world, and instead of indulging in vain longings and selfish grief, she hastens to help others. Perhaps some of my readers may find these words from the *Interior* especially pertinent and helpful: "Work is God's tonic. We need consult no doctor, only bend in prayer to our ever-present and loving Father to guide us right. His grace will help us. His arm steady us along the thorny road. His voice says, 'Be strong, be faithful, and I shall lead you home.'"

IN these bright, beautiful September days let us apply our refreshed bodies and spirits to the work which is at our hand. Doubtless some of us in our enthusiasm have made more plans than could be carried out by a Briareus. As we have ninety-eight hands less than this old mythological giant, let us be content with what our two hands can accomplish. The trouble often is, we try to do too many things, and so fritter away our time and talents and never do one thing really well. But few of us are able to spread ourselves very much; somehow we grow dreadfully thin and weak thereby. We may well adopt the newspaper-office injunction—"Condense! Condense!" How much more desirable for a woman or girl to be able to do one or two things in a perfect and thorough manner, than to know how to partially do a dozen. Nothing pays so well as thoroughness. Don't attempt to become an active member of all the various societies connected with your church; don't try to read all the new books; don't endeavor to acquire the art of china painting, water colors and oils, voice culture and expression, piano and organ technique, stenography and type-writing, all in the same few weeks. Simplify and condense your life rather. We try

to be too complex. We desire to be regarded as versatile, but the versatility that is acquired at the expense of our nervous systems and the peace of our homelife, is not worth the struggle.

AUNT SERENA.

THE HILL OF GOLD.

The ragged rail Fence just looted along
In a leisurely, zigzag line,
Down the side of the Hill, and wandered out
To the murmuring slopes of pine.

And I had only to climb the Fence,
Or go through a crumbling gap,
To let gold spill down out of my arms,
And overflow from my lap.

And the Fence never cared a single bit,
For all it was there to guard,
And I might have doubled my golden spoils,
Untroubled of watch or ward.

A careless old Fence, and yet the Hill
Broke splendidly on the eyes—
Gold clear out to the west, my dear,
And gold clear up to the skies!

And you needn't say, "Oh, it's a fairy tale!"
With that odd little scornful nod,
For it happens to be our own East Hill
Grown over with goldenrod.

—Youth's Companion.

A REFRESHING.

MRS. BROWNING awoke that morning with a feeling of profound discouragement. There seemed no reason in the world why she should get up except that she was obliged to do so. There was nothing that she cared to do, or be, or say. To just shut her eyes and lie perfectly still for hours and hours would be so delicious, it seemed to her.

Though in happier moods she could remember much in her life that was bright and joyous, and was ready to admit that she had had her fair share of good times, yet depressed as she was at that moment, the past seemed a dreary, uphill road, and the future held no hope bright enough to tempt her on.

"How do men and women keep going till they are ninety?" she asked herself.

Mrs. Browning was barely thirty-seven, but she felt very old and worn just then, and she thought with wonder and curiosity of her aged neighbor, Aunt Thankful, who was as cheery as the sunshine. Would she, Mrs. Browning, travel the same old stupid road for fifty years more—dress and undress, eat and sleep, talk nothings with people for whom she did not care, buy gowns and boots and bonnets, and wear them out and buy more? Oh, the sickening monotony of it all!

But was there not some way out? What was the meaning of the command to live in the world and not of it? Did it mean that while the hands and the feet, the various physical organs, performed the duties for which they were needed and to which they were adapted, the part that loves and hates, rejoices and grieves, the sensitive part, the soul, should live in a realm for which it was adapted? And where had Mrs. Browning read this exhortation: "Come to thine own aid." She spent five minutes in idly searching her memory for an authority. It must have been Marcus Aurelius, she concluded at last. "Come to thine own aid." The soul, the regal part of us, must come to the aid of the tired physical machinery. The soul? Is it not a part of the divine? Is it not the very child of the Heavenly Father? Why, then, should it not partake of this power?

From this point Mrs. Browning went on to ask: "What am I, body or soul? If I am a soul, shall I be fettered by the house I live in, or shall I take the power and the privilege of souls, while using this wonderful house of the body?" Mrs. Browning arose and dressed herself. Tom, the hired boy, was building the kitchen fire. There was a sound of children's voices in the room above. The sunshine flashed cheerily in through the window-panes. A song sparrow was singing his good-morning to the world.

"Has not a woman as good a right to be glad as a bird?" asked Mrs. Browning of herself. "Have I not enough for today, even strength enough? Why should I look beyond? I will do what I can. I will rest all I can. I will live a real life, and not a life that is half death. But that I may live in very truth I will 'come to mine own aid.' I, the woman that can rightfully claim help in all that God has made will not cringe to petty circumstances. I am not the servant of these things about me. I am the child that is being educated by work, by disappointment, by trial."

Mrs. Browning was making the breakfast rolls as these thoughts filled her mind. The oven was hot on time. The rolls arose to the desired point of lightness, and the children appeared on the scene. Mrs. Browning had snatched a moment to put on a fresh, light wrapper to do honor to the breakfast table.

Mamma looked so bright and pretty that little May toddled to her side for a kiss. Mr. Browning thought in his partially dazed heart that he guessed he would ask Mary to go along to the village with him when he carried his grist that afternoon. She looked so like old times that he really felt as if he would like to have her company. All the tears in the world wouldn't have brought him to that conclusion.

Mrs. Browning had come to her own aid in a very practical way. She was no longer in her work. She was above it, guiding it, controlling it, from the vantage point of spirit. Her soul sang while her hands worked. She was no longer the servant, the drudge, but the child in her Father's world. Since she was in her

Father's house, what matter in what room she worked?

The ride to the mill filled a happy afternoon. The husband was cheered and uplifted. When the two returned in the cool, fragrant gloaming, the sight of home, the voices of the children, the noisy greeting of the dogs, the faces of the friendly cows pressed against the bars, all gave them a keen pleasure. They had come to life from apathy and desolation, because a few drops from the divine overflowing had fallen upon their opened hearts. "Come to thine own aid."—MARY F. BUTTS, in *Union Signal*.

THE DELICIOUS PEACH.

THERE are but few people who know how to serve peaches and cream in a manner worthy of the luscious luxury," observed a lady the other evening at a restaurant where the fruit had been placed before her in an altogether unattractive style. "Let me tell you," she continued, "how to present the fruit in a manner fit for the gods. To begin with, take two or three large freestone peaches—yellow ones, fair and smooth—for each guest whom you expect to serve. Place them in a vessel, and pour very hot water upon them until they are entirely covered. Let them remain in the scalding water for half or three-quarters of a minute, and then pour a covering of cold water upon them, and add a lump of ice as large as a coconut. After they have stood in the cooling bath ten or fifteen minutes, lift them out one by one, and remove the skin, which can be done with surprising ease by starting it with a knife and pulling it gently with the fingers, as one does in peeling tomatoes after similar treatment. The only difference is that the skin comes off peaches more easily than it does off tomatoes. When the skins are removed, put the peaches into a large earthen dish, being careful to pile them on top of one another as little as possible, and place the vessel in the refrigerator. Ten minutes before it is time to serve them, lift them carefully, one at a time, into a large cut glass dish—a salad bowl will answer capably—and cover them over with fine chopped ice. At the table the hostess is to serve them in flat plates—not in small, deep dishes—and for each person there must be a fork and a small fruit knife, with which the pits can be removed easily and without any 'mummers.' Served in this way, with fine sugar and a cut-glass pitcher filled with rich, golden cream, a dish of peaches becomes a beautiful, luscious, melted dream. Over such a dainty one may reverently thank nature for palates and heaven for peaches."—*New York Herald*.

Little Folks.

DICK THORNTON'S DECISION.

Kate S. Gates.

DICK THORNTON was out in the hammock with his hat pulled down over his eyes. He had been there like that for the last two hours, and his mother was getting anxious.

"Something is the matter," she said to herself; "either he is sick, or he has got something on his mind, and I rather think that is it. I wish that I could help him; but I suppose he must decide things for himself."

Mrs. Thornton turned to her work with a sigh; it was very hard not to be able to lift her boy over all the hard places he came to. "If he wants my help he will tell me," she thought, with a loving glance towards the motionless figure in the hammock.

She was right. Dick had something on his mind. Truth to tell, he was fighting a real battle with himself.

Uncle Alfred had spent last night with them. "I've got to take a little business trip West," he said, in the course of the evening. "How would you like to go with me, Dick? I shall be gone three or four weeks, and you could see considerable of the country. I'll pay your expenses. Will you, providing your folks are willing?"

"O Uncle Alfred, will I? You won't say no, will you father?" cried Dick, looking from one to the other eagerly.

His father laughed. "I do not believe I am quite hard-hearted enough to refuse," he said. "I see no reason now why you cannot go if your uncle wants to be bothered with you."

So it was settled; and Dick could hardly contain himself. He had studied their route up on the map, and had counted the hours before they should start; but just after breakfast something had occurred to him: There was his cousin, Steve Mills! He had been very sick—they had not thought he would live. He was better now, so that he was up and around, but there he seemed to have come to a standstill. His old strength did not return, and he was getting discouraged. "He needs a thorough change," Dick's mother had said a few days before. "If he does not get better pretty soon, I am afraid he will run down."

It was these words of his mother that had

popped into Dick's mind that morning. What a world of good this trip would do Steve! "Very likely, if Steve was Uncle Alf's nephew, or he knew about his being so miserable, he would have asked him instead of me," thought Dick. "And I suppose I might propose his taking him anyway. He likes him, and I presume he would be perfectly willing, but I should have to give it up, and I do want to go so much."

All day long Dick had been trying to put the subject out of his mind, but it would not go.

"I have just got to make up my mind one way or the other," he thought, as he flung himself into the hammock. "I wish it had not entered my mind; and I don't see why I really need do it. Of course, if Uncle Alf asked me to decide which should go with him I wouldn't be such a pig as to choose myself, but it is rather hard on a fellow to have to put himself out of the way. Besides, if he keeps it up, he won't stand much of a show of getting anything, for you can always find somebody else who would like what you've got. I don't believe it is my duty, and I guess that Uncle Alf would think I didn't appreciate his invitation very much."

"Don't be a goose, Dick Thornton," said something within; "you know very well that you could make Uncle Alf understand if you chose to. You are just as well and healthy as you can be. You do not need the change, and Steve does—it may be just the thing that would set him on his feet again. You know Aunt Elsie said they would like to send him away somewhere if they could afford it. I should like to know if you think you can go and enjoy yourself under the circumstances?"

No, Dick was very much afraid he could not. "I do wish I hadn't even thought of Steve until I was a hundred miles away!" he said, impatiently. "It is too bad—my jolly good time is spoiled now! I wish that things could go on just as you want to have them, and nothing happen to cross you."

"You are a big baby," said conscience, sharply. "What would your mother say to you? She says she wants you to be strong and brave and helpful."

Dick jammed his hat down a little closer at that thought, but still it almost seemed to him that his mother's eyes were looking reproachfully at him. "I want you to be Christlike, Dick, unselfish and helpful—that is my greatest desire for you."

Dick had been thinking seriously for some time. He knew that he ought to be a Christian—sometimes he thought he really wanted to be; but he could not bring himself to actually decide. Now, as he swung the hammock slowly to and fro, he felt that he was deciding two questions.

"If I want to be a Christian I must expect to keep on giving up things like this," he thought. "Mother does; she says that Christ did. He came not to be done for, but to do for others always, and we must put ourselves out of the way and live for others if we want to be like Him."

By and by the tea bell rang. Dick went in, but he was not very hungry—he was too busy thinking to eat—and he was very quiet all the evening. His mother watched him closely and made up her mind.

When he came to kiss her good-night she held him close for a moment. "It does not matter much, Dick, if a thing is hard for us to do, but it will matter through all eternity if we make the wrong choice."

Dick saw it all then. He knew that the journey, delightful as it would be, was of very little consequence, and the giving it up was no great matter; but if he lost this opportunity to deny himself for Christ's sake, that would matter a great deal, now and hereafter.

It was a hard fight, but just as the clock struck twelve Dick shut his eyes and went to sleep. The question was settled.

"I say, mother," he said, the next morning, "I'm going to ask Uncle Alf to take Steve with him instead of me; and—I've decided to try with all my might to be a Christian."

For a minute Dick's mother could not speak, then she laid her hand lovingly on his head.

"The Lord bless you and keep you, and make His face shine upon you," she said, softly.

"It wasn't of much consequence," thought Dick, "and I am so thankful I did decide to let Steve go. I know I'm happier now than I should have been, no matter how much fun I might have had. I wonder why you can't remember how much more real comfort you take when you decide a thing right; but somehow you don't. At least, I don't seem to; I have to think and think, and have such hard work, but I'm always so thankful if I conquer."

Editorial.

DO SOMETHING.

YOU are not here to vegetate or to dream; you were born to act. Every man coming into the world is furnished with a commission of service. That you are here is evidence that a work awaits you, for the great Master sends no one into the field save to find his task and to fall into line with the reapers. Service is the key to a human life; all else is subsidiary, mere by-play. So you perform the allotted task, you shall, at set of sun, hear the "well-done" and receive the accustomed "penny." Blessed are those servants who, when the Master of the harvest calls, shall be found, sickle in hand, among the stalks of golden grain!

But, sad to tell, not all perform the tasks assigned them in the divine order; and, what is more strange, it is not always the bad who refuse to recognize the divine command, that fail to do their work; it is often the well-meaning men who recognize the obligation and intend to discharge the duty. Simply they do not do it. They dream of doing, without ever taking the task in hand. The reasons for not doing are various; often plain, but sometimes obscure, to the individual himself, and possibly such as he would not venture to put in words. Some never get ready. They imitate the bobolink, which persistently swings on his "briar or weed," ever ready to mount, making many attempts, while remaining an inveterate procrastinator. The intentions of such people are good, but they are never effectuated in action. Others fail to perceive just what duty is. They may never see until they begin to act; the first step will make clear the second. They may never have an outline of duty ten miles ahead, and because not thus favored, they refuse to do anything.

There are those who do not like the tasks assigned them. If they were called to something else, if the task of some other had been assigned to them, they would be valiant soldiers. Still others fail because they do not like the regiment into which they were mustered. That you are there is a reason why you should fight there. Providence often selects our associates in service, and such selections are usually the best. To get out of these relations is too often to get out of the service. But be sure to do something, and begin today. Delay means failure.

ONE THING.

CONCENTRATION of powers is the secret of all great successes in human life. Every man should have a main purpose, should aim at one thing, and all subordinate action should have reference to this grand objective. To do otherwise is to dissipate one's energy and insure failure in the main purpose. It is the axeman able to strike ten times in the same place who cleaves the toughest log. It is the thrice-conned lesson that becomes perfect. The mechanic becomes skilled only by habitual devotion to his task, as the merchant grows apt by continuance in one line of trade. All great studies require undivided attention. Sir Isaac Newton and Lalonde had unusual power to hold attention until the most intricate problems were solved. One thing was kept exclusively before the mind; the admission of another would divide attention. "I was familiar with Gurney's method of short hand," says one, "and wrote it with ease; but when I took it into my head to learn Byrom's, they destroyed each other and I could write neither."

Men no doubt differ in native endowments; they differ more widely in the power to marshal their capacities under a grand purpose. Great powers are often frittered away by dissipation. In trying to hold too many marbles, they all slip from the grasp. In doing many things passably well, we fail to do any one thing in a first-rate way; the whole is lost in its parts.

In the religious life, even more than in the secular, this concentration and unity are important. The secret was seized by St. Paul. His work, though multifarious, was in a high and controlling sense one. None of his doings were alien to his main purpose as a messenger of the Lord Jesus Christ. The saint is the man who begins a religious life and sticks to it. The successful preacher is a man of one work. He concentrates his energies upon the great service committed to him by the Divine Master. Small powers intensely devoted accomplish more than great powers held loosely in hand. Life is not long enough to do many things; but,

if a man is content to devote himself to his specialty, he may do one thing nobly. Without dissipating your resources in too many things, endeavor to do the best, the great thing of your life, in the most perfect manner possible.

THE MODEL CLASS-LEADER.

A PROPOS of the able and timely contribution of Bishop Fitzgerald on the second page this week, and to enforce its urgent lesson, we offer some suggestions on the Methodist class-leader.

1. He comes to the class-room five or ten minutes before the hour appointed, that he may get a few minutes of prayer there alone, and may give a hearty greeting to all the members as they come in. The members prize these cordial handshakes and kindly words of inquiry, and, learning his custom in the matter, are careful to be in good season themselves.

2. Exactly at the time for opening, a suitable hymn, carefully selected beforehand, is promptly, strongly sung; then perhaps another hymn or two such as may be called for by those present. The last lingers are expected to be present by the time the hymns are over, but they will already have missed something by their tardiness.

3. Still more decidedly than in the songs is the key-note of the meeting struck in the leader's opening prayer, for he has come from his closet, come with a burdened heart and yet a heart glowing with grateful praise to God for the mercies of the week.

4. His ways of introducing the testimony part of the meeting constantly vary. Sometimes he reads, with very brief, pithy comments, a few verses from some devotional part of the Scriptures. Sometimes he reads a striking thought from some less authoritatively inspired work. Sometimes he tells a story, relates an incident, rehearses a conversation. Sometimes, if God has been specially near to him during the week, he tells the class about that, explaining what led to it. Nor does he wholly refrain from giving the less favorable sides of his experience, that the weaker ones may be encouraged and the lessons that only failure can teach may be laid to heart.

5. His ways of conducting the meeting are by no means stereotyped. He continually studies how to avoid formality and ritualism. Occasionally the whole time is occupied with a carefully-planned Bible exercise bearing on some aspect of the Christian life. Occasionally some practical topic is announced beforehand, a short essay is read upon it by one of the members, and then there is general conversation in which the ideas of the youngest or least forward are skillfully drawn out by the leader. Sometimes the speaking is wholly voluntary, but as a rule members are called upon so as to save time lost in waiting. Entire liberty is given as to sitting or standing while speaking.

6. There is plenty of lively singing during the progress of the meeting. Even if the leader can sing himself, he prefers to put the chief burden of responsibility for starting the pieces on one or two of the members, so that his mind may be free for other work.

7. When anything in the testimonies seems particularly to call for it, such as a special case of darkness or affliction or conviction, a brief prayer is offered by the leader or some trusty member whom he may designate. Thus the spirit of prayer more fully pervades the whole meeting. There is a short season of prayer usually, but not always, at the close.

8. The free family feeling is cultivated. Direct, pointed questions are often asked. When mere general, valueless statements are made, particulars are called for, so that helpful advice may be given, based on sufficient knowledge. The leader, like a competent physician at the bedside of the sick, refuses to prescribe until he has thoroughly diagnosed the case. He strives to break up empty formulas and stop all cant.

9. He marks the class-book in the presence of the members, inquiring kindly after absentees, and suggesting to certain ones the advisability of calling for those who live near them.

10. He himself calls upon the sick members of his class, and those otherwise shut in, as often as his other duties will allow. He also does his best by an occasional timely word of reminder or remonstrance to arouse the habitual neglecter from his perilous sleep.

11. He sometimes distributes cards, tracts, or papers in his class, calls attention to some good book, and promotes the lending of helpful literature, having at the close of the meeting a sort of exchange of peri-

odicals or volumes that have been found useful. He is especially active in urging his members to subscribe for the religious weekly of his church.

12. He encourages the attendance of such unconverted people as are awakened and serious, and strives, with good success, to lead them then and there into an immediate acceptance of Christ as their personal Saviour.

13. He is not a class-driver, but a class-leader. He does not scold, or harp on the deficiencies of his fellow-Christians. He is never sarcastic or scornful, but full of sympathy and compassion. He is not harsh or heavy, not long or loud, in his remarks.

14. He studies his Bible constantly, and such other good books as he may obtain, so as to bring forth things new as well as old. He keeps his class in mind during the whole week, and makes the week a time of preparation.

15. He studies his members, knows as much as he can about their home life, uses common sense and tact in his approaches to them, sends a letter here, makes a call there, or deputes a mutual friend in a third case, as the condition of things requires.

16. He leads a blameless life. There are no tricks in his business methods. He is above suspicion in his relations with women. He has a nice sense of truth and honesty and honor. He is a man of good report, and his integrity is beyond question.

17. He is a worker, not only in revivals, but at all times. His place in church, Sunday-school and prayer-meeting is never vacant except for good cause. He heartily sustains his pastor in every way.

18. He has a full written report ready at every quarterly conference, giving, so far as possible, all the particulars required by the Discipline.

19. He does not permit his meeting to become the rallying-place of a clique or faction in the church, but makes every one — old and young, rich and poor, advanced and immature — feel equally at home.

20. He is a growing Christian himself, and hence can help others grow. He is full of enthusiasm, and talks up the class-meeting at all suitable seasons. He is progressive, keeping well abreast of the times, and yet solidly grounded in the fundamental truths of the Gospel which do not change. He is thoughtful without being cold, emotional without being erratic. He is faithful, praiseful, prayerful.

The Revival Most Needed.

THE revival most needed at this hour is a revival of interest in, and loyalty to, our Methodist press. Wesley was never wiser or more practical in his counsel to his ministers than when he said to them: "It is impossible for a people to grow in grace unless they give themselves to reading." The Methodist weekly best supplies to our people the intelligence and inspiration which they ought to receive; and yet in only a pitifully small minority of our homes — one of the *Advocates* says in only one out of ten — is any Methodist paper taken. A large proportion of the officiating of our churches do not subscribe for any religious paper. The results which are so much desired in spiritual quickening and in larger usefulness cannot come save as this lamentable condition is changed. Will not the preachers lead a general reform in this matter?

To this end we are making a special effort to enlarge the circulation of ZION'S HERALD, especially in our patronizing territory. We know that it would be the forerunner to more intelligent thought and to larger individual and denominational life. We urgently appeal to our ministry and all friends to become our special helpers. The following from the *Christian Intelligencer* forcefully carries our convictions:—

"It is astounding that some pastors, and the people generally, are so little interested in the circulation of a worthy denominational paper. Pastors stand sadly in their own light when they fail to encourage the members of their churches to take a good denominational paper. It is simply impossible for church people to be in the largest degree useful to their churches, to their denomination, and to the cause of Christ at large, if they do not take a religious paper. There is no investment of money which will bring larger returns for the church, for the denomination and for Christianity than what is expended in procuring good religious papers. Five cents a week for the year will secure the weekly visits of a great, strong, wholesome and altogether superb religious paper. The general circulation of such a paper in a church is worth as much to a pastor as is an assistant in pastoral work. Church members cannot intelligently give to or work for denominational societies and other objects of benevolence except they be familiar with the scope and manner of their operations; and such familiarity can come only from the weekly visits of a great religious newspaper. In all our churches there are many young members who were brought up outside of our denomination; there is also a considerable proportion of such as are more advanced in years. How can they know what our contemporary enterprises are, and how can they come into touch, either with the living present or the hopeful future, except they take a weekly denominational paper? Men of wealth could not do better with hundreds, or even thousands, of dollars than to aid the pastor in introducing a worthy denominational paper into churches and missions. A pastor in this city a few weeks ago paid for twenty copies of such a paper to be sent

to as many families connected with a mission of his church. Could he have made a better investment of the amount?"

Looking After the Flock.

WE are gratified with the thoughtful and very practical effort which Rev. C. L. Goodell, of the First Church, Temple St., is making to extend a sympathetic and helpful welcome to some of the large number who are continually coming to our crowded and busy city to commence a new life. To this end he has addressed to many of the pastors of our churches in the more remote parts of New England a letter of which the following is a copy:—

"A pastorate of six years in Boston has convinced me that many people, young and old, who come to study in our schools or to work in our stores and shops, become religiously indifferent and drift into evil practices because the church does not seek them out and welcome them to her services and fellowship. I shall be glad to co-operate with you in bringing about a better state of things. When any of your people come to Boston for an extended visit or permanent residence, if you will kindly fill out the enclosed card, I will gladly look them up at once and introduce them to a delightful company of Christian workers.

"The First Church is most conveniently located in the midst of a great boarding-house population, within a few rods of the State House and Boston University and near the great stores. Some of the most prominent men in methodism are connected with it, and its young people are ready with cordial greetings for every new comer. With your help, we will save the young people to God and the church by surrounding them with true friends and good influences."

Nothing need be added to this kindly and forceful request except to express the hope that any who may have even a single case in mind, will communicate with Rev. C. L. Goodell at his residence, 39 Hancock St., Boston.

"The Footprints of the Jesuits."

THE order of Jesuits, of which this volume treats, has been a disturbing force in all parts of the world. With statesmen as well as religionists it early acquired a bad name. Lord Palmerston said: "The presence of the Jesuits in any country, Catholic or Protestant, is likely to disturb the peace of the country." The Abbe Armaut is even more severe than the English statesman: "Do you wish to excite troubles, to provoke revolutions, to produce the total ruin of your country — call in the Jesuits." If the members of the order find a country an Eden before them, they leave it a desert behind. The touch of a Jesuit's foot burns the soil and withers the green places of society. The ideals of the order are selfish and often satanic, and their realization works disaster to friend as well as foe. The toleration of such an organization within its bosom is a sufficient ground for the condemnation of the Romish Church. This notorious order dictates the policy of Leo XIII., and comes hither at length to work the ruin it has wrought in other lands.

In its aims and methods the order is at once unique and odious. Nothing is like it in the heaven above or in the earth beneath; it is an organized curse, in opposition to the law of God and inimical to the best interests of human society. A religious order, it is also something more; it is a military company organized to make war on Protestantism and on Protestant States. Its weapons are craft and deceit when these will serve its ends better than truth and honor. Other orders in the Roman Church withdraw for private devotion; the Jesuits' business is abroad in society as a spy or watch-dog, ready for any advantage or to enter any door of opportunity. He is the political operator of the church, cunning in the manipulation of parties and the control of policies; he is a secret agent, operating in the dark and concealing the hand that strikes the fatal blow. Few know so well how to use the dangerous elements of society.

In this new and able work Mr. Thompson deals with the political aspects of Jesuitism. Writing as a statesman and in defence of the liberties established by our fathers, he endeavors to show to Protestant and Catholic alike the evil effects of Jesuit interference in every land where the order has been tolerated. Its history furnishes the severest indictment against it. The Jesuit creed as drawn by our author is mostly political. It holds "that the state must be re-united with the church and be required to obey its spiritual commands in the enactment of laws; that the Roman Catholic religion shall be established by law as the only true religion; and every other form of religious belief treated and punished as heresy; that along with this destruction of freedom of religious belief there must be corresponding restrictions placed upon liberty of speech and of the press; that the Roman Catholic Church shall be recognized as an organization exempt from obedience to our laws relating to the ownership and management of real property; that the clergy of that church shall be exempt from obedience to the laws as other citizens and shall obey only such as the Pope may prescribe; and that our common school system of education must be absolutely and entirely destroyed." Such is the un-American program the order proposes for the people of our Republic; such is the scheme the priesthood is laboring to substitute for the republican government of the fathers. The priests will desert from their efforts only when the American people declare decisively against any such change.

Without going over the entire book, we em-

"THE FOOTPRINTS OF THE JESUITS. By R. W. THOMPSON. New York: Thomas Y. Crowell & Co. Price, \$1.75.

phasize a few points about the order of which it treats.

There is, first, the striking personality of the founder. In all religious history there cannot be found another man like him. Ignatius Loyola, a gloomy and fierce fanatic, with a lurid imagination and a consuming ambition, was born at the castle of Loyola, in Spain, A. D. 1491, and died, July 21, 1556. He was contemporary with Luther and Columbus. His lot was cast in a transition age. The very earth was shaking under his feet with the throes of the Reformation; the Middle Ages were passing away, and a new civilization as well as a new world was emerging from the old chaos. Luther and his associates were the apostles of the incoming dispensation, while Loyola stood for the old and outworn economy. He belonged to the Middle Ages, and endeavored, in his order, to perpetuate in the church the hard, military spirit of the Romans. In his temper and tastes he was a soldier, and his soldier spirit became incarnate in the strange order he founded. He grafted the military upon the religious, the rudeness and savage coarseness of war upon a system which was designed to represent the mild and gracious virtues of the Gospel.

Again, the early success of his military-religious institute is among the marvels of history. Founded in 1534 and recognized by Paul III. in 1540, the order spread with remarkable rapidity through France, Italy, Spain, and the other Catholic nations of Europe and their distant colonies. The reason of this rapid spread is found in the conditions of the period and the temper of the old medieval church. The Reformation was making rapid strides. The Teutonic peoples were turning to the future, and in the south the shocks of the mighty earthquake were felt. The whole earth was shaking under the Pope's feet, while he looked in vain for some one to insure the safety of his throne amid the mighty collision of forces. In this dearth of other helpers Loyola offered the services of his new order to steady the papal throne and make special war on Luther and the Reformation. Paul did not like the appearance of the grizzly zealot; but the brute strength he promised and the devious methods he used were in keeping with the tastes and temper of the Dark Age church. The Pope gave Loyola his blessing and bade him go on his way. The Jesuit gained access to the courts of kings and the abodes of the great. He became the favorite confessor, and the educator of the noble and royal among the nations. The Jesuits marshaled kings and courts against the Reformation. They plunged Europe in a hundred years' war. In the attempt rivers of blood were shed and uncounted thousands of the people perished. In the Latin nations they trampled out the Reformation, but in the Teutonic it became more firmly rooted than at the beginning. In the end, the Catholic League was obliged to recognize the existence and rights of the Reformation.

After a hundred years or so of various successes and failures, the order experienced a remarkable turn in the tide of public favor. The Catholic leaders in nearly every nation turned against it. Jesuitism became a synonym for cunning, deceit, trickery and untrustworthiness. The vituperations of statesmen were especially severe. The complaint was in every case for political intermeddling. The reader would hardly know from the records of the time that the order was religious at all; the outcry concerned political machinations. They were in every court, prying into national secrets and pitting class against class and nation against nation. Wherever he went, strife followed the Jesuit, and he soon acquired the reputation of a mischief-maker—a reputation he has never lost. The nations could not live with such a tale-bearer and mischief-maker in the house, and were obliged to thrust him out. The Jesuits were expelled, in turn, from nearly every nation. There is nothing like it in history. These expulsions, too, were from Catholic nations and courts as well as Protestant.

The Sorbonne, to which Loyola belonged, early detected his villainy, and in 1564 condemned his order. France followed suit in 1594 by expelling the order. Under a new king it crept back in 1634, only to be cast out again in 1764. The present French Republic has been obliged to expel it. England has expelled the order no less than five times—1579, 1581, 1586, 1682, and 1829. The order was excluded from Venice in 1607; from Holland in 1706; Portugal in 1759, and Spain in 1767. Meantime it had become hateful to the papacy itself, and in 1773 was abolished by Clement XIV. That would seem to have ended it, but it did not.

The vitality of the order is one of the remarkable things about it. What other order was ever able to survive such reproach, hatred, opposition, detestation by rulers and people, by Catholic and Protestant? All this hatred, too, has been deserved. Members of the order have done the most detestable things. They have been liars, deceivers and assassins. The anarchists are doing no worse things than Jesuits have done. It was a Jesuit who assassinated William of Orange; it was another who dealt the fatal blow to Henry IV. of France. Such a record would condemn any other organization to everlasting infamy and sweep it as with a broom from the face of the earth. But the Jesuit is still abroad. In 1814 Pius VI. restored the order abolished by Clement XIV. The order now controls the papacy and the policy of the Roman Church. The Jesuit is again in Rome, in London, in Vienna, in Berlin; he is entrenched in Washington, in New York, in St. Louis and Chicago.

But the failures of the Jesuits have been even more remarkable than their successes. We

know of no religious organization with so many. Their course is strewn with wrecks. Indeed, there is no one thing in which they have achieved permanent success. They undertook to destroy the Reformation, but the Reformation still survives. Their educational and literary schemes have proved failures. Under these guardians of the Holy See the Pope has lost his throne and dominions and much of his prestige among even Catholic nations. They have taken a big job in undertaking to control America; they will succeed as they have in other things; they will make a deal of trouble until the people become aroused at their outrageous course and set them down heavily or kick them out of the country. The leaders of the Jesuits have been narrow, bigoted, intolerant and unwise men. In their selfish aims at their own aggrandizement they have met defeat. In working against nature they have at last found nature in stern antagonism to themselves. The ultimate success of such an order would be an impeachment of Divine Providence. The stars in their courses must war against it.

Personals.

—Prof. B. F. Nihart, of White City, Kan., has been elected dean of the Kansas Wesleyan University at Salina.

—Rev. T. Schmidts has resigned the pastorate of our Japanese Mission at Portland, Ore., to attend Garrett Biblical Institute.

—David G. Ormsby, a trustee of Lawrence University, and founder of the ladies' hall which bears his name, died at Milwaukee, Wis., Aug. 19.

—Dr. Cranston was unanimously and enthusiastically made chaplain of the Army of West Virginia at the recent reunion of his old comrades.

—Rev. Dr. T. L. Cuyler preached recently in our church in Saratoga, making about the "fiftieth time in over forty years"—to use his own language.

—Rev. C. E. Harris, D. D., pastor of Pleasant St. Church, New Bedford, and wife, reached that city, August 27, from a six weeks' vacation trip to Europe.

—A marked and unusual compliment is that paid Rev. Dr. H. H. Clark, U. S. N., in receiving orders for a fifth year's service at the Naval Academy, Annapolis, Md.

—This office was favored last week with the presence of Rev. J. M. Buckley, D. D., editor of the *Christian Advocate*, and Rev. Wm. Burt, D. D., superintendent of our Italy Mission.

—Bishops Merrill and Vincent and their wives were given a pleasant reception, on Aug. 31, by Rev. W. H. Burns, presiding elder of the Chicago District, at his home in South Evanston, Ill.

—Martin Luther said: "If any one knocked at the door of my heart and asked, 'Does Martin Luther live here?' I should answer, 'No; he has moved out to make Christ room to move in.'"

—Hon. Charles F. Crisp, speaker of the national House of Representatives, is a member of the Methodist Episcopal Church, South, which he, with his wife, joined the Sunday after their marriage, in 1867.

—Bishop Foster, at the request of Bishop Fitzgerald, has transferred Rev. M. B. Pratt from the East Maine Conference to the New England, and he is appointed to the church at North Andover.

—Rev. H. J. Pope, ex-president of the British Wesleyan Conference, and his wife, arrived in New York, Sept. 1, and left on Monday for the General Conference of the Methodist Church of Canada, which opened Sept. 6.

—St. Louis Methodism is in deepest mourning over the death of the saintly and eloquent young pastor of Linden Avenue Church, Rev. Robert I. Fleming, B. D., A. M., formerly an honored member of the Rock River Conference.

—Prof. B. Harrison Ripton, of Union College, and dean of the faculty, has received a call to a mathematical chair in Harvard University. Dr. Ripton has accepted the call. He is a leading layman in our church in Schenectady, N. Y.

—Of our old and highly-appreciated friend, Rev. R. Sanderson, formerly of the Vermont Conference, we read in the *Central*: "Rev. R. Sanderson is making his name dear at Idaho Springs. His salary has been raised a hundred dollars, and 14 were taken into full membership Aug. 19. His years are ever good."

—Rev. Dillon Bronson, of Newton, has recently been elected by the alumni association of Cornell College, Iowa, as alternate with Hon. Robert G. Cousins, of Congress, to deliver the alumni oration in 1896; and it was voted that, if Mr. Cousins accepted, Mr. Bronson should be the principal orator in 1896.

—A quiet wedding occurred at the home of Mr. E. F. Warner in Brooklyn, N. Y., Thursday evening, Sept. 6, the contracting parties being Mr. Warner's sister, Etta May, who is well known as a worker at People's Temple, Boston, and Rev. C. N. Tilton, of Enfield, N. H. Mr. Tilton was a graduate of the class of '94, School of Liberal Arts, Boston University, and is now pastor of the M. E. Church at Enfield, N. H. Dr. Louis Albert Banks officiated.

—Dr. Palmer, one of the editors of the *St. Louis Christian Advocate*, of the M. E. Church, South, was in Butte, Mont., during the recent session of our Montana Conference, and heard Bishop Joyce preach on Sunday, and felicitously writes: "The office was so overwhelmingly swallowed up in the order and the Bishop was so completely absorbed in the salvation of the

souls of his audience, that he came very near dismissing after his sweeping and moving exhortation without thinking of the class of deacons to be ordained. He is certainly the most evangelistic and spiritual of any of the M. E. Bishops we have heard. The Conference from beginning to end was a revival."

—Rev. L. T. Townsend, D. D., of Baltimore, preached two notable sermons, Sunday morning and evening, at the First Baptist Church, Commonwealth Ave., this city.

—Announcement is made of the decease of C. H. Wilson at his residence in Greenway, Ontario, Aug. 27, aged 66 years. In early manhood he moved to Watertown and became a prominent and useful official member of the Methodist Church. For fifteen years he has resided in Greenway and was a greatly beloved member of the Boston Methodist Church of that town and a class-leader for years.

—The *Philadelphia Methodist* says in its last issue: "Rev. George Elliott, D. D., who was appointed to Spring Garden St., Philadelphia, and who was stricken down with typhoid fever before he could assume the duties of pastor, has recovered his health and last Sunday occupied his pulpit, morning and evening. His friends and all interested in the distinguished church he serves hail his restoration to health with much satisfaction, and wish for him the utmost success in this new field of labor."

—As a practical application of what is said elsewhere in our columns, we take the following from the *Western*: "Miss Emma Pond, of St. Paris, Central Ohio Conference, is perhaps the youngest class-leader in Ohio, if not in the church. She joined the church in March, and was recommended as a leader for the new converts, to which position, in company with Mrs. I. P. Kizer, she was appointed by the pastor, Rev. Jason Young. Previous to this she has been a model Sabbath-school teacher for about four years. She has only just entered her eighteenth year."

—Our readers will be interested in the following personal mention taken from the *Baltimore Methodist* of Sept. 8: "Rev. Dr. Oliver A. Brown, pastor of Foundry Church, returned to the city on Friday of last week, after an enjoyable vacation. Last Sunday was the twenty-fifth anniversary of the ministry of Dr. Brown. He began his work in Cincinnati, and has been in many parts of the country during the past twenty-five years. On Sunday morning he gave a brief recital of reminiscences of his ministry, and then administered the sacrament to a large number of communicants."

—Rev. Thomas Edmund Cramer, of Hillsboro Bridge, N. H., was married, Sept. 5, to Miss Jennie Chardavoyne Love, daughter of Rev. G. F. Love, of New Brunswick, N. J. The marriage service was performed by the father of the bride in the Baptist church in that place, a large company of friends being present. Mr. Cramer is the son of Rev. and Mrs. Wilson Cramer, of Johnstown, Pa., a graduate of Ohio Wesleyan University, and last June was graduated from the School of Theology of Boston University. Miss Love completed a four years' course at Peddie Institute, Hightstown, and also graduated from the Emerson College of Oratory.

—The many friends of Rev. William McDonald, D. D., will be glad to learn that he is rallying somewhat from the severe illness which attacked him while at Old Orchard some weeks ago. He is now at Waltham, and our readers will be comforted by this assurance received in a personal letter written by him Sept. 3: "I hope I am improving a little, but it is so slow, if at all, that it is difficult to mark the progress with any degree of distinctness. However, I have not lost hope in, at least, a partial if not complete recovery, nor have I lost faith in the saving power of grace. I have had some marked tokens of the Divine favor amidst my most severe sufferings. My only plea is, 'I the chief of sinners am, but Jesus died for me.'"

—Rev. Gideon F. Draper, D. D., writes: "I notice an item in the personals of this week's *HERALD* that is not correct. At the recent session of the Japan Conference, Rev. H. W. Swarts, M. D., was returned to his work in Sendai. Rev. H. B. Schwartz, formerly pastor at Newburyport, was appointed to the presiding eldership of the Aomori District, about five hundred miles north of the Tokyo. This is not the first case of mistake arising from the similarity of these names."

—The *Chicago Tribune* has a column devoted to the coming session of the Rock River Conference, from which we take the following interesting paragraph: "The coming Conference, which will begin its sessions Sept. 26, will be particularly interesting for several reasons. In the first place, the presiding officer, Bishop Vincent, comes to the Conference for the first time in his official episcopal capacity. For thirty years he was a member of Rock River Conference, entering it in 1857, when he became pastor at Joliet. For three years, 1859-'61, he was secretary of the body, and until his election to the episcopacy in 1888 he held the most cordial relations with his fellow-itinerants. Then, the Conference meets in Galena, which of itself will make the gathering interesting—Galena, the home of Grant—a sort of Mecca for all patriots. And, besides, Bishop Vincent, when stationed at Galena, was Gen. Grant's pastor. The old soldiers of the Conference are going to have a rousing old camp-fire during Conference week, and Presiding Elder Hardin and Dr. W. A. Spencer and Chaplain McCabe, and a score of others who were in the war and who followed Grant, will tell war stories by the hour."

Brieflets.

Our Announcement for 1896 will be found on page 4.

Thomas Stockton said: "The Son of God became the Son of Man that the sons of men might become the sons of God."

Our friends can do the *HERALD* a great and needed service by calling the attention of non-subscribers to our Special Offer.

Each number of the *Century* costs more than \$10,000 for contributions and pictures before it goes to press.

The program of the dedicatory services of the People's Free Methodist Episcopal Church at Winslow's Mills, Waldoboro, Me., which occurred Sept. 4-9, is a very neat and attractive piece of work, evidently from the hand of the pastor, Rev. D. B. Phelan.

Jesus said that He came not into the world to condemn the world. Lyman Abbott puts it: "Christ comes, not like frost, to freeze men up, but like sunshine, to set men free." And we may say of the love of Christ what Celia Thaxter said of the sunrise in one of her most expressive poems:—

"The sunrise never failed us yet."

We received new subscribers, under our Special Offer, on the first day of September and every week-day since, and in very generous numbers. We earnestly ask all our ministers to begin their canvass for new subscribers at once, so that the full benefit of the sixteen months may be secured.

In Dr. H. K. Carroll's article in the August *Forum* on "The Pay of Preachers," to which we have already called favorable attention, he figures out that the Methodist Episcopal Church collected in 1893, for ministerial salaries and the current expenses of its congregations, \$13,940,832. This was more than any other denomination.

The publisher desires to send sample copies of *Zion's Herald* for one month to all homes where the paper is not taken. Ministers and other helpers will confer a favor by sending addresses to this office.

It is important, both to the holders of the bonds of the Freedmen's Aid and Southern Education Society, and the Society itself, that persons having these securities should promptly correspond with Dr. Cranston, the treasurer, at Cincinnati, or Dr. Sanford Hunt, the assistant treasurer, in New York, with reference to their redemption or exchange for new mortgage bonds to be issued October 1.

The *Pittsburgh Christian Advocate* of last week observes: "Another excellent school, not already mentioned by us, is Chamberlain Institute, located at Randolph, N. Y., of which Rev. E. A. Bishop is the efficient and successful president. This is an old institution with an honored history. Last year it did fine work, and was well patronized."

Dr. Hoss, editor of the *Christian Advocate* of Nashville, closes a controversial editorial with this frank and manly confession: "It has not been the habit of our life to hold any tepid convictions. What we believe at all, we believe thoroughly. It is likely, therefore, that we sometimes seem to show undue feeling. If so, we sincerely beg pardon. There is no consideration that would make us willing to be guilty either of a lack of charity or of a lack of courtesy."

Happy are they that speak always the truth, for they shall be called the bravest of the brave! A liar is in every case a coward. To say that all men are liars was, no doubt, somewhat hasty in David; but he was not far out of the way if those be counted liars who at some time or other, in some small particulars, deviate knowingly from the exact statement of fact. Lying means also distrust of God as well as fear of man. He who is full of courage and full of faith will have nothing to do with a lie or with whatever looks like one. He despises it and hates it.

W. T. Stead, the editor of the *Review of Reviews*, in speaking at the Grindelwald Conference upon "The Relations of the Church to the Press," used this characteristically strong language: "I am a revivalist preacher and not a journalist by nature. My ideal has always been, and my successes have been, dominated by that revivalist preacher idea. When you are writing an article about which you are in earnest, make it plain what you are driving at. Print it in the clearest type, so that the greatest idiot who buys your paper can understand it. Wind it up and bring it home to every man. Thou art the man who has got to do it, and you will be damned if you do not."

Percy W. Bunting, editor of the *Contemporary Review*, and one of the editors of the *Review of the Churches*, in the August number of the latter publication, himself a Wesleyan Methodist, writing of the agitation for an extension of the time limit in that denomination at the recent Conference, says: "This burning subject was after some discussion postponed till next year. But meanwhile the position of the opponents of change has been turned by the Conference appointing this year several ministers for a fourth year, evading the Dead Poll by appointing them in general terms. This has been done before in the case of missions; but this year it has been deliberately done in the case of Mr. Ballard a successful minister, at Brighton."

The Sunday School.

THIRD QUARTER. LESSON XIII.

Sunday, September 23.

Daniel 1: 8-90.

Rev. W. O. Holway, U. S. N.

DANIEL'S ABSTINENCE.

I. Preliminary.

1. Golden Text: Daniel purposed in his heart that he would not defile himself. — Dan. 1: 8.

2. Date: B. C. 605-562.

3. Place: Babylon.

4. Home Readings: Monday — Dan. 1: 8-20. Tuesday — Dan. 1: 1-7. Wednesday — Jer. 38: 1-10. Thursday — Jer. 38: 13-19. Friday — 1 Thess. 5: 16-22. Saturday — Rom. 14: 13-21. Sunday — 1 Cor. 10: 19-23.

II. Introductory.

Nothing is known of Daniel's parentage or early history. He was evidently of noble, and possibly royal, descent, and was conspicuous for personal grace and accomplishments. He is supposed to have been about sixteen or seventeen years old when he was carried to Babylon. His mind had been deeply imbued, in his youth, with the principles of the Hebrew faith; otherwise he would scarcely have taken the stand which he did. It was the king's purpose to treat Daniel and his fellow-captives as royal protégés; to feed them with luxuries from his own table with a view to making them comely, well-favored, and perhaps satisfied with their lot and dependent on himself; and, further, to wean them from their old religious associations and pave the way for their adoption of the Babylonian worship by requiring them to partake of food previously offered in idol temples. Daniel's trained conscience saw defilement in the plan, and he took his stand at once. What it might cost him he knew not, but he formed a resolve, deep and steadfast, to refuse the king's meat and wine, which, in his eyes, had become polluted by idolatrous associations. He did not, however, take a defiant attitude. A certain grace and loveliness in his character had already won for him the favor of Ashpenaz, the lord chamberlain, and to him first an appeal was made. That wary officer knew too well the summary vengeance which an Oriental despot, like Nebuchadnezzar, would inflict on the slightest disobedience to his orders; and he felt sure that Daniel's plan for himself and his companions would soon betray itself in "faces worse looking" than those of the other Hebrew children. He declined to listen to the proposal. Then Daniel turned to the steward and begged him to consent to a ten days' experience of supplying them with pulse and water in place of the king's dainties. In this quarter he was successful. The steward consented; and at the end of the time, by God's blessing, the faces of Daniel and his friends appeared fairer and their bodies fatter in flesh than those of the other youth who were surfeited with the luxuries furnished from the king's table. The happy result removed every obstacle. From that time Daniel and his three associates ate their frugal meals undisturbed, and with a clear conscience.

God, in turn, signally honored these four young men who had so signally honored Him. He had blessed them in their bodies; He also blessed them in their minds. They became eminent for culture and intelligence; and on Daniel, as formerly on Joseph under similar circumstances, God bestowed the gift of understanding "in all visions and dreams." They far surpassed "all the magicians and enchanters that were in the realm."

III. Expository.

8. But Daniel purposed in his heart. — So did Ezekiel (4: 9, 12-14); so did not Jehoiachin (2 Kings 25: 27, 30), and many others (Hosea 9: 3). Heart purposes control the life (Prov. 4: 23). Would not defile himself, etc. — The king's meat and wine were defiling in his eyes because they had been previously offered at a heathen shrine. Therefore, tempting as they were to a young man with keen appetites, he firmly refused them. The character of Daniel was shadowed in this initial resolve. It would have been easy to conform; easy to consider the matter of trifling importance; easy to reconcile the conscience to circumstances. On the other hand, to follow conscience involved great risks and great sacrifices. It compelled him to be singular and to be separate; it exposed him to many inconveniences and to annoying criticisms; it was fraught with great danger to himself, and to those who had him in charge, in case the facts should reach the ears of the king. We cannot put ourselves fully in Daniel's place, but enough is apparent to show how true and genuine was his character, and how noble and self-sacrificing was his decision. Requested of the prince of the eunuchs — Ashpenaz (see verse 3); he was in charge of the harem, and was an

officer of high influence, "corresponding to the Kizlar-aga of the Turkish court today."

Perhaps, too, Daniel felt the movements of his prophetic call, and rightly thought that rigid abstemiousness befitted the career opening before him. Then, further, there were doubtless living examples of unrestrained appetite all around him — spectacles of gluttony and drunkenness; and the only way by which he could guard himself and his companions from falling into a similar license was to form a temperance society within the precincts of the royal palace.

9, 10. Now God had brought Daniel into favor, etc. — In R. V., "Now God made Daniel to find favor and compassion in the sight of the prince of the eunuchs." The qualities which made him lovable were God's endowment. Further, God may have softened the heart of this influential officer towards the young captive (see Psalm 105: 46). I fear my lord the king. — This hesitation was perfectly natural. He was servant to a king who could execute children before the eyes of their father, and in a moment of passion threaten with death "the wise men" of his country. Who hath appointed your meat and drink. — This consisted, according to Rawlinson, of meats of various kinds, fish, game, fruits, barley or wheat bread, and imported wine. Why should he see your faces worse looking than — sad, dejected, unhappy. Ashpenaz thought that high feeding was indispensable for securing ruddy health. Then the children which are of your sort — R. V., "than the youths which are of your own age." Then shall ye make me (R. V., "so should ye") endanger my head — by strangulation or decapitation. It was as much as his life was worth to disobey the king.

11-13. — Then said Daniel to Melzar (R. V., "to the steward") — the official appointed by Ashpenaz to execute the king's order relative to the diet of these youths — Hananiah, Mishael and Azariah, together with Daniel. Prove thy servants — try an experiment with us. I beseech thee. — Notice the courtesy of the request. Give us pulse to eat — literally, "herbs," according to Gesenius; vegetables; according to Dr. Smith, uncooked grains of any sort, whether of barley, wheat, millet, etc.; according to others, beans, peas, rice, etc. Water to drink — a temperance pledge made and kept under great difficulties, and with remarkably successful physical results. Amid the revelry of wine-drinking and banqueting Babylon finally went down. Ten days. — The number "ten" was a mystic number both with the Persians and the Babylonians. "In the case of the latter people it was the number of the third god — the Atmophere — in the second triad of their deities" (Speaker's Commentary). As thou seest, deal with thy servants. — No fairer test could have been proposed.

14-16. So he consented to them — R. V., "hearkened unto them." Whether the steward informed Ashpenaz of his consent or not, we are not told. Their countenances appeared fairer and fatter (R. V., "and they were fatter"). — Their abstemiousness, under God's blessing, proved more salutary than fullness of meat and of drink. Than all the children, etc. — R. V., "Than all the youths which did eat of the king's meat." Thus Melzar — R. V., "so the steward." Took away — ceased to give. He took the responsibility of feeding them upon what they best thrived upon.

17. God gave them knowledge and skill — blessed their minds as well as their bodies; enabled them to rapidly acquire the Chaldean language, with the literary and scientific learning that was stored up in it. "From Herodotus and Strabo it is evident that there existed in Babylon, as later on in Persia, an hereditary order of priests, named Chaldeans, masters of all the science and literature as well as of the religious ceremonies current among the people, and devoted from very early times to that habit of astronomical observation which their brilliant sky so much favored" (Fuller). Daniel had understanding . . . in visions and dreams. — While all four of these captive youths were intellectually blessed, a special endowment, and one peculiarly desirable for him in the circumstances in which he was to be placed, was conferred upon Daniel — the power to interpret dreams and visions. Says Zochler: "This was clearly a miraculous gift, which was intimately connected with his prophetic charisms, but must not be confounded with it; for the skill to interpret the dreams and visions of others is certainly different from the gift of seeing prophetic dreams and visions in person; still the possession of the latter faculty by our prophet presumed the former."

18, 19. Now at the end of the days. — R. V. changes as follows: "And at the end of the days which the king had appointed for bringing them in, the prince of the eunuchs," etc. At the end of the three years the steward turned over to Ashpenaz all the Hebrew youths which had been committed to his charge, including Daniel and his three friends, and they were all presented by the chamberlain to the king for him to select those who should hold the high posts of honor in his service. The king communed with them — not a formal examination apparently, but a sort of conversation which tested in some degree their acquirements, and permitted the king to observe their persons and demeanor. Among them all was found none like, etc. — The four conspicuously outshone the rest in physical grace and development as well as in the quality of their speech and learning. Stood they before the king. — They were appointed to posts of honor in his service.

20. In all matters . . . that the king inquired — R. V., "In every matter . . . concerning which the king inquired, etc." They had

impressed him favorably when he "communied" with them, but he did not learn how wise they were until he submitted to them searching questions. Ten times better — that is, far surpassing or superior to. Compare Gen. 31: 7, 41; Lev. 26: 28; Zech. 8: 23. All the magicians — strictly, "those who used the stylus;" the priestly class of the scribes, the highest among the literary class in Babylon. And astrologers — R. V., "and enchanters." The word means "breathers," or "whisperers;" hence, according to Zochler, "those who murmured their magic formulas in an aspirated whisper."

IV. Inferential.

1. Better be singular than wrong.
2. Nothing is little in morals. When we are at Rome we should not do as Romans do, unless they do right.
3. "Not dainty food, but God's blessing, develops beauty and strength." "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Deut. 8: 3).
4. Firmness in principle does not require a man to be offensive in conduct.
5. Religion is not dependent upon circumstances. There were "saints" in Nero's household.
6. They that honor God He will honor. "With long life will I satisfy him and show him My salvation."

V. Illustrative.

At an Episcopal convention a discussion on temperance brought up "the wine question." An influential clergyman arose and made a vehement argument in favor of wine. When he had resumed his seat, a layman said: "Mr. Moderator, it is not my purpose, in rising, to answer the learned argument you have just listened to. My object is more humble, and, I hope, more practical. I once knew a father in moderate circumstances, who was at much inconvenience to educate a beloved son at college. Here this son became dissipated; but after he had graduated and returned to his father, the influence of home, acting upon a generous nature, actually reformed him. The father was overjoyed at the prospect that his cherished hopes of other days were still to be realized. Several years passed, when, the young man having completed his professional study, and being about to leave his father to establish himself in business, he was invited to dine with a neighboring clergyman distinguished for his hospitality and social qualities. At this dinner wine was introduced and offered to this young man, who refused; it was pressed upon him, and again refused. This was repeated, and the young man ridiculed for his peculiar abstinence. The young man was strong enough to overcome appetite, but he could not resist ridicule. He drank, and fell, and from that time became a confirmed drunkard, and long since has found a drunkard's grave. Mr. Moderator," continued the speaker, with streaming eyes, "I am that father; and it was the hospitality of the clergyman who has just taken his seat that ruined the son I shall never cease to mourn" (Foster's Cyclopaedia).

"Was the Apostle Peter Ever in Rome?"

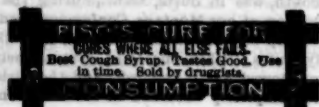
Rev. Charles W. Cushing, D. D.

IN ZION'S HERALD of July 18, in a notice of a book with the above title, the reviewer says: "The strongest proof is found in the tradition to that effect." Further, it is said: "The latest scholarly investigation finds no notice of the tradition earlier than the beginning of the third century in any authentic document." It is added that tradition contradicts facts in the New Testament which prove an *alibi*.

The same book is reviewed in the July and August number of the *Methodist Review*. After giving the essence of the book, which is against the view that Peter was ever in Rome, the reviewer says: "There is no evidence from Scripture that Peter ever was at Rome and none from accredited early Christian Fathers." The reviewer closes by saying: "Having once opened the volume one gets absorbed and will hardly leave it until he has finished; and when he has finished the question is settled forever." The reviewer does not say, how, in his judgment, it is settled; but the inference is, that it is settled negatively.

I have not written the above for the purpose of discussing the question, but simply to call attention to one fact, which it is barely possible both the writer of the book and the reviewers may not have noticed. This is a time when many theories which have been in doubt are being settled by archaeological research. In the volume entitled "Pagan and Christian Rome," written by Professor Rodolfo Lanciani, and published by Houghton, Mifflin & Co., in 1893, on pp. 122 and 123, referring to this subject, the author says: "I write about the monuments of ancient Rome from a strictly archaeological point of view, avoiding questions which pertain, or are supposed to pertain, to religious controversy. For the archaeologist the presence and execution of St. Peter and St. Paul in Rome are facts established beyond a shadow of doubt by purely monumental evidence." Then follows two or three pages of testimony additional to the monuments.

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THE STORY OF AN AMERICAN EDEN.

S. E. Bridgman.

IF the readers of ZION'S HERALD deem the title of this article an exaggeration, let them consult the files of old letters written by its former editor, Dr. E. O. Haven, relative to the Thousand Island Park on the Upper St. Lawrence; or, better yet, let them follow the example of the writer and spend a summer at this enchanted spot. There are several places of resort here and there controlled by our Methodist brethren, but we know of none that in peerless beauty and variety of scenery can compare with this. On these thousand acres in the centre of a labyrinth of islands numbering some eighteen hundred is a wealth of beauty, a picturesqueness, which grows more fascinating with every visit. A Canadian poet has given us, in French, a poem of great beauty in which his imagination takes its wing to the far-famed resorts of the world, but returns at last to his own St. Lawrence to find the highest type of glory. We copy a translation of a single verse, after describing the exile of Adam and Eve: "Then angels on their wings bore the silent Eden to the eternal spheres on high and placed it in the heavens; but in passing through space they dropped along the way to mark their course some flowers from the garden divine. These flowers of changing hues, falling into the Great River, became the Thousand Isles—the Paradise of the St. Lawrence."

We are on Wellesley Island, between the American and Canadian channel. From Clayton to this place opposite is some five miles. Numerous islands challenge the river as it comes from the great lake and compel it to wind and turn hither and yon to escape. Now they woo the mighty current by showing a calm and quiet beauty as if to win it to tarry forever by their side. Again great bastions of granite cliffs rise up in threatening attitude defying the onset of the waters, forcing it to turn its course. Each turn of the boat as it winds through wild and narrow channels, under precipitous rocks, beside lovely wooded islets, reveals visions of beauty. On our island where hotel, camp, tents, cottages, palatial residences, are scattered here and there, nature runs riot in its variety of scenery. A few steps from the dock, alive at all hours with excursionists and pleasure-seekers, and you are on "Sunrise Mountain," where is absolute silence, only broken by the steamer's whistle in the distance. Here you stand on the oldest part of our continent. You clamber over ragged cliffs and stand by walls of masonry built by the Eternal. You walk over great plateaus of rock, smoothed, planed and grooved by glacier and avalanche. "The Glacier Garden" of the St. Lawrence is far beyond, we are told, the far-famed one in Switzerland. From the crest of the mountain you catch a glimpse of the "Lake of the Isle" in the heart of our island, set like a pearl among the wooded hills and frowning rocks which rise boldly from the silent waters. Mosses, lichen, ferns, hide in dark ravines, while brilliant wild flowers make a garden in the wilderness.

Innumerable legends of war and carnage and the storm of conflict with the French and Indian are woven into these wild and hidden recesses or are told around the fire-side of the many homes which are now springing up in every direction. Men talk of chateaux and baronial manors, once built in this region and occupied by Joseph Bonaparte and his associates, and many are the traditions of the glory of "La Belle France" as for a time she was reproduced in the northern wilderness. We do not wonder that Rev. E. O. Haven, D. D., Hon. James Johnston, Rev. F. J. Dayan and others purchased a thousand acres some twenty years ago, where in summer homes in a region free from all discomforts of the heat and noise of the great giddy world outside, bodily health and spiritual peace might be secured. At this point, where all the charms of the St. Lawrence seemed to centre, the Association was formed. A large hotel under the control of the trustees (the docks owned by them) gives tone and character to the place. There are no saloons, hence no drunkenness. The great steamers and smaller craft bring thousands of excursionists hither, but on the Sabbath not a boat is allowed to land. This is ever a day of peculiar charm. The best of preachers are secured for Tabernacle worship where at times some twenty-five hundred meet in this vast edifice under the sturdy oak and graceful pine to be lifted into a divine life. Through the week lectures, concerts, readings and entertainments call together those who have not through the day found excitement and interest enough in an excursion

of "fifty miles around the islands," or in a day's fishing. Our own Rev. Dr. S. L. Gracey will now and then give us a lecture, though he has a strange yearning for the pickerel and muscalonge, which have a peculiar attachment to him. Rev. Dr. J. O. Wilson, the brilliant Methodist preacher of Brooklyn, gave two sermons that were wonderfully spiritual and helpful, and which none of the great audience can soon forget; while his lecture on "The Yellowstone and Yosemite" was charming in its vivid description and word-painting. Will Carleton comes here now and then, and is a great favorite. Marietta Holley ("Aunt Samantha") and Clara Barton are at the Park this summer, while Byron A. Brooks, of New York, one of the coterie of its authors, is putting a finishing touch to a new book, based on romantic incidents of this region. Rev. Dr. Horr, of Worcester, finds here among his old brethren the welcome he deserves, all recognizing his worth even though he is one of the old Bay State's most eminent Congregational preachers. Mrs. Hattie Buell, author of "The Child of a King," Miss Anderson and Miss Barker, well-known evangelists in Canada and the West, have cottages on the Park.

Some 50,000 have landed here this season, and yet they so scatter over fields and rocks, up and down among the islands, as to give no lack of seclusion to the regular residents. This weary, hot summer has brought health and vigor to residents here who have known nothing of the sultriness and heat of which our daily papers bring tidings. No wonder that this season has witnessed the success of the "Thousand Island Park Association."

Camp-Meetings.

Lyndonville Camp-meeting.—[The report of this meeting up to Thursday evening will be found in ZION'S HERALD of Sept. 5.] Friday was bright and warm, bringing hundreds of people to the grounds, of whom it being Epworth League Day, a large number were Epworthians. Rev. I. P. Chase, the district president, had charge of the services of the day. The morning exercises commenced at 10 o'clock. Rev. J. E. Robins, of Concord, N. H., preached the sermon from the text Ps. 37: 37: "Mark the perfect man." It was an able discourse. An Epworth League praise-meeting was held at the stand at 1 o'clock; also a meeting under the direction of the Woman's Home Missionary Society was held in Island Pond chapel. The afternoon sermon was preached by Principal E. M. Smith, of Montpelier. A touching song by Rev. N. La Marsh followed and earnest words of invitation from Presiding Elder Hamilton to come to the altar and seek forgiveness. Some came, and found what their souls so long had craved. Rev. Thos. Tyrie, of St. Johnsbury, preached a grand sermon in the evening, and it seemed as though Epworth League Day was the favored day.

Another fine day came Saturday for the stewards and class-leaders. There was no preaching in the morning, but a number of short speeches were made by men of experience along these lines, which were both profitable and encouraging. Messrs. Foster of Barton Landing, Wheeler of Pescham, Simpson of Sheffield, Cole of Lunenburg, Ross of Woodbury, Rodolf of St. Johnsbury Centre, Parker of East Burke, McFarland of St. Johnsbury, were the speakers. Rev. Dr. Cooper, of Newport, preached in the afternoon a sermon that touched many and carried conviction to the hearts of the crowd. Rev. N. La Marsh preached a short sermon in the evening, and at the word of invitation sixteen came to the altar.

Sunday was truly the great day of the feast. The day was perfect, and thousands were in attendance. Many hundreds were turned away for want of room, yet the best order prevailed. A love-feast at 8:30 A. M. was truly such for many souls. Above two hundred testimonies were given in about forty minutes. Dr. L. B. Bates preached the three sermons of the day. The large audience listened with thoughtful attention, and over one hundred began the Christian life. It was a day long to be remembered. Rev. Norman La Marsh, the blind evangelist from Bangor, was present during the whole week and rendered efficient service by his beautiful songs and kind words of invitation. Two young ladies from the Perkins Institution, Boston, also sang several times.

As a whole it was one of the most successful meetings ever held on this ground, and much praise is due to Presiding Elder Hamilton for his quiet and careful management of the whole affair. A. M. T.

Sheldon Camp-meeting.—The North Sheldon ground was occupied by several families in advance of the time for the regular meeting. Two new cottages were built this year. An awning was provided for the purpose of increasing the seating capacity of the chapel tent. This makes it sixty-five feet in length. It accommodates a large congregation in case of rain, or for social meetings. Comfortable seats provided add to the service of the place.

The religious services commenced Wednesday, Aug. 22. The singing was under the direction of W. H. Yaw, of Enosburgh Falls, with Miss Eva Colton, of Boston, organist. The presiding elder preached the opening sermon in the evening. The idea was properly emphasized that there is work for every religious person. A social meeting followed, revealing the willingness of believers to do the work of the Lord. Thursday morning the services were opened with a prayer-meeting, which was continued each day during the week. The morning sermon was by Rev. A. B. Riggs, of Highgate; afternoon, S. H. Smith, followed by an altar service—a service which was daily observed during the week. In the evening Rev. Mr. Humphrey, of St. Lambert, P. Q., preached. Friday morning the sermon was by Rev. C. Wedgeworth, of Sheldon; afternoon, Rev. A. B. Enright, of Albion; evening, Rev. W. H. Atkinson, of West Berkshire. At 1 o'clock a meeting of the Epworth League was held, conducted by Rev. E. E. Reynolds, president of St. Albans District Association. This meeting was repeated during the week. A 8 o'clock prayer-meeting was held nearly every day. On Saturday the morning

sermon was by Rev. E. E. Reynolds, of Swanton; afternoon, Rev. S. C. Vall, of Moretown; evening, Rev. C. M. Stebbins, of Wolcott. Conversations occurred on this day and previous days. Sunday was pleasant, and a great crowd was present. The love-feast was a season of precious spiritual interest. The morning sermon was by Rev. A. A. Spencer, of Montpelier; afternoon, by Rev. H. F. Reynolds, of Underhill; evening, by Rev. G. L. Story, of Bakersfield. At the altar service in the afternoon a goodly number commenced a religious life. Monday morning's sermon was by Rev. H. A. Spencer; afternoon, Rev. W. H. Hyde; evening, Rev. A. B. Riggs. Tuesday, the last day of the meeting, the morning sermon was by Rev. S. C. Vall; afternoon, Rev. W. H. Atkinson. In the evening a practical talk from the presiding elder was followed by loving counsel from Mr. Riggs, and a season of prayer, consecration and praise, which closed the exercises.

The preaching during the meeting was characterized by vigor and spirituality. The amount of good done during the week will reveal. The officers of the Association for the ensuing year, are: President, C. S. McAllister, West Enosburgh; vice-presidents, Jonathan Towle, Enosburgh Falls, E. H. Cleveland, Franklin, Chauncey Temple, St. Albans; secretary, E. R. Towle, South Franklin; treasurer, W. J. Towle, South Franklin; executive committee, W. J. Towle, South Franklin, P. A. Irish, Enosburgh Falls, W. H. Towle, South Franklin, Arthur Hendricks, Sheldon, C. Temple, St. Albans, G. W. Beaman, Swanton.

East Livermore Camp-meeting opened Monday evening, Aug. 20, with a prayer-meeting led by Presiding Elder Lapham, who had charge of the meetings during the week. Aug. 21, Rev. G. G. Powers, of Leeds, preached on "The Speaking Blood" (Heb. 12: 18); Rev. M. S. Preble, of Dresden, from Isa. 63: 1: "Mighty to save." A glorious consecration service followed. The evening sermon was by Rev. J. M. Buffum, of Auburn, from Heb. 2: 3: "The Great Salvation." On Wednesday Rev. J. R. Clifford, of Farmington, preached from Heb. 12: 21: "The Church Aggressive." Rev. G. D. Holmes, of Lisbon, from Heb. 8: 5, on "Character Building." Rev. C. H. Williams, of Weld, from Matt. 27: 22, on "Jesus or Barabbas—Which?" Rev. S. Hooper, of Winthrop, preached from Ex. 9: 8-21, "The Sixth Plague, or God's Warning." Rev. M. E. King, of Keeseville, from John 1: 12, 13; Rev. H. L. Crockett, of Wayne, Gen. 7: 1; "The Great Invitation—Come." Friday, Rev. R. S. Leard, of New Sharon, spoke from Ps. 119: 32: "Enlargement of the Heart." Rev. A. Hamilton, of Wilton, Luke 9: 26: "Profit and Loss." Rev. Mr. Norcross, of Kent's Hill, Phil. 4: 19: "The Great Supply." Saturday, Rev. C. A. Brooks, of Livermore, preached from Neh. 3: 15: "The King's Garden." Rev. D. B. Holt, of Kent's Hill, Isa. 65: 1: "The Gospel Invitation." In the evening a congregation gathered to listen to the veteran preacher, Rev. W. H. Foster; but just as he began his sermon, the rain commenced to fall, which broke up the service—much to the regret of the people. Though in his 83d year, much of the old-time fire remains. Sunday was the great day of the feast. As to numbers, fully 2,000 people heard the Gospel. A love-feast at 8 A. M. led by the presiding elder was a time of great joy. At 10, Rev. C. A. Southard, of Livermore Falls, preached from 1 John 3: 2. At 12:30 Rev. C. W. Gallagher, D. D., of Kent's Hill, preached from Ps. 42: 1, 2: "Thirsting after God." In the evening the presiding elder led the closing service. At 8, at 1, and at 6 o'clock, in the different chapels and at the stand, Epworth League and children's meetings and prayer-meetings were

held. Altar services followed the sermons during the week. About twenty conversions were reported. This was said to be the best camp-meeting in many years. Surely God was with us from the beginning to the close. The love-feast on Sunday morning was indeed a "feast of fat things." The redeemed of the Lord made the woods echo with their hallelujahs and songs of victory. C. A. SOUTHARD.

Portland District Camp-meeting, Old Orchard.—The Portland District Camp-meeting was under the leadership of the presiding elder, Rev. G. R. Palmer. On Monday evening, as a keynote for the whole meeting, he presented in a clear and earnest manner the necessity of the Holy Spirit's presence in all regenerated and sanctified hearts. His utterances, based upon the passages relating to preparation for Pentecost, met with a hearty response from people and preachers. Social services were held each morning at 8:30 in the Tabernacle, led by preachers as follows: W. Canham, J. H. Remick, B. Freeman, and W. H. Barber.

Children's meetings were conducted at the noon hour by Rev. and Mrs. E. A. Porter. Three subjects were impressed upon young and receptive hearts—missions, temperance, and love for Christ—and the little ones became thoroughly interested, and expressed a purpose to live for Jesus the coming year. Seed so lovingly sown, followed by home training, must produce a blessed result.

The League meetings led each day by W. P. Lord reached the young people for practical Christian work perhaps as no other service. The interest and attendance were good, the chapel being well filled. Some requested prayers for a greater baptism of the Spirit.

An exposition of the Sunday-school lessons for the four following Sabbaths was a new and attractive feature of the meeting. The teachers for the successive days were: C. F. Allen, D. D., F. C. Rogers, E. C. Strout, and Mr. Felstorn, of the N. E. Southern Conference.

Thursday afternoon was devoted to the interests of the W. H. M. S., Mrs. C. J. Clark presiding. Most excellent addresses were delivered by Mrs. H. M. Beede, of Farmington, Maine, and Miss E. E. Oliver, matron of the Osborne Missionary Training Institute of Brooklyn, N. Y. Mrs. Beede also rendered valuable service by responding to questions relating to different departments of work. Mrs. Allen, Freeman and Palmer followed with remarks.

The singing at the meetings was delightfully Scriptural and soul-stirring under the efficient management of Rev. A. A. Lewis, of Saco.

The preachers acquitted themselves like men of God commissioned to preach a living Gospel, and the Lord gave them a ready utterance. The following are the men in the order named: James Wright, A. W. Pottle, H. J. White, I. A. Bean, C. W. Gallagher, W. W. Baldwin, Isaac McAnn, F. C. Rogers, J. W. Smith, and H. E. Frohock. Spiritual altar services were conducted by F. Grosvenor, James Wright, W. Canham, and Mr. Russell. These meetings were seasons of refreshing and souls were greatly helped. Mr. White was from Worcester, Mr. McAnn from Vermont Conference, and President Gallagher from Kent's Hill, and all the other preachers belong to the district. Dr. Gallagher did excellent service, not only for the meeting, but also for our school. The parents who had a desire awakened to have their children at Kent's Hill should follow these promptings and send them.

It was a great pleasure to observe that the attendance of the ministers of the district was greatly in advance of previous years, and of course the people were here in larger numbers; and the prevailing thought was that the district meeting was a great benefit, and that Portland District Camp-meeting is gaining in its elements of power and success. W. CANHAM, Sec.

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The Conferences.

New England Conference.

Boston Preachers' Meeting.—The order of the day, a memorial service for Revs. C. S. Rogers and Henry Matthews, was postponed to Sept. 24, because of the meeting in Bromfield St. Church of the Evangelical Alliance, where Drs. Bates, Lansing and Lorimer delivered vigorous addresses upon "The Outlook for the Winter." Next Monday, Sept. 17, Dr. Geo. M. Steele will address the Preachers' Meeting on "The Church and the Problem of Poverty."

Boston South District.

Boston, Tremont St.—Dr. W. W. Ramsay, the pastor, was greeted by a large congregation last Sunday upon his return from a vacation in Ohio. He preached suggestively and earnestly upon "A Broad View of Church Membership." U.

Worcester.—Your correspondent is so recently returned from his summer outing that news of the churches is somewhat hazy. Such reports as have come in are all of a favorable nature. Pastors and people are girding themselves for their fall and winter service. The camp-meeting at Sterling, as your readers have already learned through Mr. Butters' report, was of excellent character, and its influence will be felt throughout the winter.

Webster Square.—Matters and things are moving quietly yet strongly, and Pastor Richardson holds the reins well in hand.

Coral St.—Rev. J. H. Emerson and family are rusticated at Hamilton camp-ground, driving over the road with a horse recently given him. In exchange with Trinity pastor, Aug. 20, Mr. Emerson preached to the latter people a most excellent sermon on "A Basket of Summer Fruit," being reminiscences of Northfield Convention.

Trinity and Grace have been lately remembered in a stranger's will, the former receiving \$1,000 and the latter \$2,000, to be paid on the death of an aged sister.

Monday, the 10th, the Worcester Preachers' Meeting enjoys the hospitality of the Shrewsbury church. An excellent program of a literary character has been provided, and in addition two live presiding elders have promised to attend. Will report later. J. D. P.

Boston North District.

Clinton.—During the summer the parsonage has been painted and some improvements made in the interior furnishings. The Sunday services have been well sustained during the vacation. There have been several conversions, and on Sept. 2 the pastor, Rev. H. H. Paine, received 16 persons into the church—2 on probation, 9 from probation, and 5 by letter.

Waltham, First Church.—Rev. Luther Freeman, pastor, delivered, last Sunday evening, an able and discriminating sermon upon the life of the late Gen. N. P. Banks. Asbury Temple was thronged. The preacher was at his best, and the service was thoroughly adequate and helpful.

Lowell, Central Church.—Six vigorous class-meetings, with an average attendance of 25, speak loudly of the spiritual life in this church. During the two and one-half years of the present pastorate no communion service has passed without additions to the membership. Nearly two hundred have been received in this time. The church has just come into possession of an elegant parsonage. Rev. Hugh Montgomery is the pastor.

Boston East District.

Lynn, St. Luke's.—Rev. L. P. Causey, pastor, reports a spirit of religious life that is most cheering. The first Sunday in September 5 were received from probation and 1 by letter. Evangelist L. T. Johnson begins special services here Sept. 23.

Tapscottville.—Rev. W. F. Lawford preaches to large audiences. The meetings are well sustained and the religious interest is deep. This church erected a society house at Asbury Grove at a cost of \$900, every dollar of which is paid.

Beverly.—Both pastor and people are much encouraged. Congregations are noticeably increasing from month to month. A good number of persons have united with the church by letter, and in some cases whole families have been received. Conversions are not infrequent. Finances are being managed readily. A spirit of hopefulness and vigor characterizes the entire church. Evangelist Dunnett begins services Sept. 23. Rev. W. A. Thurston is pastor. U.

Springfield District.

Ludlow.—A five days' grove-meeting, which has been well attended, has just closed. The pastor, Rev. G. Simonson, gave daily Bible readings, and neighboring clergymen gladly rendered service as preachers.

Springfield, Asbury.—The primary department of the Sunday-school numbered 90 last Sabbath. The energetic pastor, Rev. Charles Tilton, has had bulletins placed at the corners of streets in the vicinity of the church, announcing the services.

Grace.—The pastor and wife, Rev. and Mrs. E. P. Herriek, are receiving congratulations from parishioners and other friends upon the recent advent into their home of a fine boy. The audience-room of the church is now closed for the purpose of putting in a metallic ceiling.

State St. gave its pastor, Rev. W. H. Meredith, a royal welcome home from his trip to England, last Friday night.

St. Luke's is looking confidently toward the future. With the revival of business it is hoped will come a church of fine sandstone. The pastor, Rev. W. G. Richardson, gave the address of welcome in behalf of the churches and clergy of the city to the students of the School for Christian Workers.

Dr. William Rice is now restored to his usual health, and on Monday gave great joy to the preachers by his presence at the Preachers' Meeting.

Westfield.—The church here is enjoying a large degree of prosperity. The congregations have been larger through the summer than ever before, one Sabbath numbering seven hundred; the usual attendance is somewhat over five hundred. Rev. L. H. Dorchester is pastor. W. G. R.

N. E. Southern Conference.

Providence District.

In Bristol one of the ancient landmarks of great interest to Methodists has recently been demolished. As far as can be ascertained, this house was erected by Capt. Daniel Gladding on Thames Street, one hundred and twenty-five years ago. It was in this house that the first Methodist class was formed and the church organized, in May, 1762, with 18 members. Previous to the formation of this class Rev. Jesse Lee preached here, July 2, 1760. The apostolic Bishop Asbury was also entertained by Capt. Gladding, and while here "preached in the Court House to a hundred people and found a degree of liberty," as he puts it in his journal. But the Bishop seems to have regarded Bristol as an unpromising field for Methodists to cultivate.

This little band endured a great variety of persecution. Their services were interrupted, and in some cases broken up by the noisy rabble, while the mob often followed the women home, hooting and throwing stones at them. Crops were destroyed, cows were mutilated, and barns were burned until such things became intolerable to be borne. Two families, the Gladdings, and George Reynolds and family and George Ingraham and family. The one was the grandfather of Hon. George G. Reynolds, LL. D., of Brooklyn, and the other the grandfather of Hon. Wm. M. Ingraham, a prominent lawyer of Brooklyn, and of Mrs. Mary Ingraham Haven, the wife of the late Bishop Gilbert Haven. These facts are stated in Dr. S. F. Upham's history of the Methodist Episcopal Church of Bristol.

When the members of this church held their centennial celebration, in 1890, a very interesting service was held in this old structure which is now torn down.

Methodism has made for itself a great record here since those early days and fierce persecutions. The church established here has been noted for its great revivals. Its mission is by no means completed. It still retains its hold upon the God who answers by fire, and is still a mighty agency of salvation to perishing penitents. The glorious results of the great revival of last winter are constantly seen and felt in the vigorous prayer-meetings, and in the attendance upon the class-meetings, which has increased more than a hundred per cent. during the past six months.

A wonderful impetus has also been given to the operations of the department of Spiritual Work in the Epworth League. The devotional services of the League are full of spirit and life, and are sustained by a grand company of young people, the most of whom have recently come to God. Epworth League day was duly observed by public services, the pastor, Rev. W. J. Smith, preaching a sermon on "The Gospel on its Feet."

The pastor also gave the sermon on Memorial Sunday before the local post of the Grand Army, Sons of Veterans, and Woman's Relief Corps. On June 17, the Bristol Train of Artillery and the Veteran Artillery Association, in celebrating the centennial of their organization, attended the church in a body, before whom an appropriate centennial sermon was given.

Children's Day was observed by interesting exercises and services, and the usual collection was taken for the Board of Education.

During the first two weeks in July a very interesting, instructive and enjoyable summer school was held in the Town Hall under the direction of Wm. Coburn, M. D., of Everett, Mass., assisted by an able corps of teachers, singers and musicians. The daily program, with slight modifications, consisted of lectures on physical culture in the morning, Bible study in the afternoon, and illustrated lectures in the evening.

Repairs upon the exterior of the parsonage and two coats of paint have greatly improved its condition and appearance. A new furnace has just been put into the church. A cordial welcome greeted the pastor and his family on their return from Newport, in whose vicinity they spent their vacation.

The outlook for a good work on spiritual lines for the fall and winter months is very encouraging. X. X. X.

Brockton and Vicinity.

Cochesett.—The pastor, Rev. E. S. Hammond, is awake to the benefit of missionary literature. He has recently secured a club of thirty for World Wide Missions. The church kindly gave the pastor a much-needed vacation in August. During his absence the pulpit was supplied by Revs. L. E. Lovejoy, M. B. Wilson, G. W. Hunt, and J. E. Johnson. A Bible reading on "diligence," on a recent Sunday evening, was a pleasant and interesting change in the service.

West Abington.—Sunday, August 19, was a day of commingling joy and sadness to the West Abington Church. On that day Rev. A. B. Williams preached his last sermon as pastor. He gave a review of the three and a half years of his work there, showing a greater growth than has ever been known by the church in the same period. For this the people were glad; but, in turn, they were sad at his going from them. In this feeling the people of the town all shared, for he was respected and popular with all. His sermon was to the young people. He urged upon them the value of his people, and more general culture, of deep spirituality in the religious life, decided evangelical doctrine, and of a firm stand for right in the current economic questions. The sermon was printed nearly in full by the local press. On Monday Mr. Williams left for his home in Western Pennsylvania. One was received into full membership.

Whitman.—The people are becoming inspired with new faith in their own possibilities. Consequently the congregations increase, and the social meetings have in them a new life. The pastor, Rev. O. A. Farley, is on the mountain-top.

Bryantville.—This is a heroic little church, situated in a small town that is destitute of business enterprises; but the lack of business interests is not the only reason its progress is retarded. The pastor, Rev. C. P. Flinders, is encouraged by the faithfulness of his people, and the steady increase of his congregations. Sept. 2 the pulpit was supplied by Mrs. E. Trask Hill, editor of the Woman's Voice. She spoke very acceptably.

North Stoughton.—The pastor, Rev. Robert Crawford, thoroughly enjoys his work. The church had no particular financial system until recently. As is always the case in such circumstances, the finances were behind. Some time ago the pastor introduced the weekly-offering system. It has worked so well that the finances are now all up. Some have been converted recently, and two were received into full membership.

South Brainfree.—The pastor, Rev. S. E. Ellis, assisted by Rev. Robert Crawford, has just closed a two weeks' tent meeting. Very much good was done. Nearly a score expressed a de-

sire to seek salvation. A goodly number of them sought and obtained. The finances are in good condition and the social meetings are well attended. Sept. 2, 2 were received by letter.

East Bridgewater.—Rev. M. B. Wilson, the pastor, enjoyed his vacation at Yarmouth camp-ground. Sept. 2, the first Sunday after his return, a large congregation greeted him. The people are in earnest, and the prospect is good for a spiritual harvest.

East Weymouth.—During the pastorate of Rev. J. H. McDonald there has not been a Sunday when the church has been closed and no service. The church is on the eve of a gracious revival—in fact, the revival is in progress now. At the regular Sunday evening service, Sept. 2, five rose for prayer. Three have been received by letter, 4 into full membership, and 2 on probation.

Franklin Church, Brockton.—The good people are having a practical proof of the inefficiency of their present church building. The pastor, Rev. E. H. Dupuy, has been preaching a series of sermons on "Bible Reading and Hard Times." The church has been crowded, and some have gone away. He is taking hold of the work with energy. A new church edifice will soon be erected at a cost of about \$10,000. About \$6,500 are already provided.

South St., Brockton.—The pastor, Rev. G. W. Hunt, lectured and preached at the Fryburg Chautauque Assembly. The prayer-meeting attendance during the summer has ranged between 60 and 110. Sept. 2, 12 were baptized, and 18 were received into full membership.

Stoughton.—The Epworth League is taking on new life and becoming a help to the pastor. An earnest spirit of inquiry for the way of salvation is manifest, and there are hopeful signs of coming showers of blessing. Sept. 2 the pastor, Rev. G. E. Dunbar, baptized 3 and received 4 into full membership. G.

New Bedford District.

Fall River, First Church.—Good congregations have been in attendance during the vacation season. The social services have been remarkably well attended and very spiritual. Pastor Luce received 7 to full membership, Sept. 2. A Scandinavian class is maintained in connection with this church. Rev. C. Paulson, of Newport, preached to them last Sunday, and will do so hereafter as his other duties will permit.

Osterville.—The pastor, Rev. O. E. Johnson, with several of his people, spent the week at Yarmouth camp-meeting. He also spent some days at Cottage City during the meeting there. Good congregations have greeted the pastor at both the preaching and social services. The church was much encouraged by the presence of some summer visitors who did not leave their religious habits at home. The young people's society recently held a fair which netted a good sum to be applied to church purposes.

Eastham.—Rev. Charles Smith, pastor, is giving earnest and thoughtful sermons to his people and is rewarded by the presence of good congregations. The Sunday-school is well sustained. The Epworth League is reported as doing good work, and is arranging for a good missionary offering.

New Bedford, Allen St.—Pastor C. S. Davis was greeted by a large congregation, Sept. 2, on his return from his vacation. After an address on the benefits and responsibilities of church membership, 25 persons were received into full membership.

An interesting sub-district Epworth League convention was held at Franklin Hall, Buzzard's Bay, Sept. 3. The Leagues of the vicinity were well represented. Papers on important topics were presented by members of the Leagues attending, and addresses were given by Revs. B. F. Blinn, of New Bedford, and O. D. Ferris, of New York.

The bill of fare set before the readers of ZION'S HERALD for next year, as given in the prospectus in the last issue, is rich, varied and abundant. Every reader of the HERALD should bring it to the attention of all non-subscribers, and invite them to become partakers of this weekly feast of fat things by adding their names at once to the subscription list. N. B. D.

New Hampshire Conference.

Dover District.

Hedding Camp-meeting.—The Camp-meeting Association is grateful that this year's meeting at Epping has been one of profit. Many souls have been born of the Spirit; others led into a grander experience of grace, receiving the Spirit's anointing for work; while during the week some neighboring appointments got a blessing in the awakening and conversion of souls and the quickening of workers. Eminent fitness and spiritual excellence characterized the preaching, while the special meetings for Leaguers and for children were blessed of God. Financially the Association hopes this year to somewhat reduce the burden of its debt and to pay all current bills as well as add \$200 to the water works plant, which must within the next year be further enlarged at an expense of probably \$500, provided the people to be accommodated thereby will furnish the means. Henceforth all moneys received from sale of lots will be applied to the principal of the debt until the same shall be extinguished.

Newmarket has been led into the salvation stream, several souls being "born from above."

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Hair Vigor
Prevents
BALDNESS
REMOVES DANDRUFF
AND
Restores Color
TO
Faded and Gray
HAIR
—THE
Best Dressing




of late, and there is good hope that this old field may yet put on her beautiful garments and arise in the strength of grace.

Amesbury is making an effort, even in this dry and barren year, to reduce the debt on its church property by a handsome sum, and with vigorous leadership of a consecrated host will doubtless succeed. The midsummer revival, conducted by the pastor, has already resulted in good gains to the spiritual work.

Milton Mills, Moultonville, Wolfboro Junction, South Newmarket, and Garden St., Lawrence, also prove that Dover District religion does not summer-kill, but is as truly aggressive in summer as in winter. With earnest hope that the work of the fall campaign may be eminently successful, our pastors and brethren go out to make it so "in His Name."

The District Stewards' meeting unanimously voted to continue the presiding elder's claim at the same figure as last year.

An effort is being made on the district to furnish an Epworth League memorial window for the Candia church, now in progress of building. Each chapter is asked to contribute \$1 to the cause.

St. Paul's, Lawrence, was remembered by the Hedding Camp-meeting love-feast with \$25 for a memorial window for the new church soon to be erected. G. W. N.

Vermont Conference.

St. Johnsbury District.

Cabot.—Large congregations greet Pastor Dixon. Two have recently been baptized, and 13 received into full connection. More will come in later. Six rose for prayer, Aug. 28, at a school-house appointment, and the shout of victory is often heard in the camp.

Island Pond.—The Junior League formed last spring prospers greatly under the superintendency of Mrs. A. L. Farmer. Four were baptized at the last communion, and 6 have been received on probation the present year, 9 into full membership, and 2 by letter. One out-meeting is regularly sustained, and efficient laymen take charge when Pastor Howe is absent.

Craftsbury.—The tent and supplementary meetings prospered beyond the most sanguine expectations of Pastor Allen. Upwards of twenty have been baptized and a goodly number will yet receive that rite. The church has

(Continued on Page 16.)



NONE SUCH MINCE MEAT

Two large pies are made from each package of None-Such Mince Meat. For sale by all grocers. Be sure and get the None-Such. MERRELL-SOULE CO., Syracuse, N. Y.

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Rich mineral lands are cheap; excellent water powers, manufacturing sites, business locations, etc., are numerous. The people are hospitable and extend a warm welcome to new comers. The climate is unequalled, no severe storms or cyclones, no contagious diseases.

Half-rate excursions from Chicago and the West to the Shenandoah Valley on September 4th and 18th, October 2d, November 6th and December 4th.

Further information free. Address M. V. Richards, Land & Immigration Agent, B. & O. R. R., Baltimore, Md.

Church Register.

HERALD CALENDAR.

Opening of the M. E. Church at Bridgewater, Sept. 13
 Epworth Union of Epworth League, Wellston, Sept. 13
 Annoton County Min. Assn., at Caribou, Me., Sept. 17-19
 Annual meeting of the W. H. M. Society of the
 N. E. Southern Conference at New Bedford, Sept. 25, 26
 Annual Convention Providence District Ep-
 worth League, at Embury Ch., Central Falls,
 R. I., Wednesday, Sept. 26

W. F. M. S. - The annual meeting of the New England
 Branch of the Woman's Foreign Missionary Society will
 be held in Trinity Church, Worcester, Oct. 9-11.
 Auxiliary societies are urged to arrange for their
 meetings so that all funds may be forwarded to the
 Conference treasurers by Sept. 23. Send all money on
 hand, as every penny will be needed to meet the ap-
 propriations of the present fiscal year. Especially is it
 desirable that all of the silver offerings, so far as possi-
 ble, be sent at this time. Be prompt in remitting, and
 each Auxiliary will receive full credit in the annual re-
 port for the contributions of the year. Do not forget the
 date, Sept. 23, and send to the CONFERENCE TREAS-
 URES.
 MARY E. HOLT, Branch Treasurer.
 4 Berwick Park, Boston.

TO THE METHODIST PASTORS OF NEW ENGLAND.
 Several hundred members of Methodist churches in
 New England come every fall to Upton, Mass., to work
 in the straw shops, and are lost to Methodism during
 their stay. It will be a great accommodation to the
 pastor of the Methodist Church there if Methodist pas-
 tors, who know of their people coming this way, would in
 all cases send a word of notification to the undersigned, so
 that they may at once be brought under the notice of the
 church. Will not all pastors who read this notice take
 trouble to send such word in the interest of Methodism?
 G. E. McILWAIN.

CORNER STONE LAYING AT WATERTOWN. - The
 corner-stone of the new M. E. Church building will be
 laid Sunday afternoon, Sept. 16, at 3 o'clock. The pri-
 vileged address of the occasion will be given by Rev.
 W. W. Ramsey, D. D., of Boston. Fraternal addresses
 will be given by resident pastors, while Methodist
 preachers of neighboring churches will assist in the
 service. It is hoped that as many as possible of the
 Methodist pastors and people of surrounding towns will
 attend the exercises.
 C. A. LITTLEFIELD.

Business Notices.

READ the last column on the 15th page for
 announcement of the latest publications of the
 Methodist Book Concern.

Dean's Rheumatic Pills absolutely cure Rheumatism
 and Neuralgia. Entirely vegetable. Safe.

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New Turkish and Russian baths in the Annex
 unsurpassed in elegance and completeness.

Send for Illustrated Circular.

RANDOLPH DISTRICT MINISTERIAL ASSOCIATION,
 at Guilford, Me., Oct. 16-17. Program next week.
 J. W. DAY.

W. H. M. S. - The thirteenth annual meeting of the
 New England Conference Woman's Home Missionary
 Society will be held in Lynn Common Church, com-
 mencing Wednesday, Oct. 3, at 2 p. m. The first hour
 will be devoted to a service of praise and prayer, to
 be followed by reports and short addresses. Evening
 services at 7:15 p. m. Mrs. May Leonard Wells, of Mor-
 riston, N. J., will be the speaker of the evening. The
 Lay Hayes Band, of Lynn Common Church, will take
 part in the exercises. The meeting will be continued
 through the day, Thursday, Oct. 4. Morning session at
 10 o'clock; the time will be devoted to reports, election
 of officers, and other business, with brief addresses.
 Afternoon session, at 3 o'clock; addresses by Mrs. W. F.
 Threlkeld, of Atlanta, Ga., and others. Mrs. Wells will
 speak, also, on Thursday.

The invitation is most cordial to workers and visitors
 to share the proverbial hospitality of Lynn Common
 Church. The ladies of the church will most kindly pro-
 vide supper on Wednesday, and lunch on Thursday;
 also, entertainment for the night for ladies from a dis-
 tance. Let each Auxiliary send its delegate and as
 many of its members as possible to gather inspiration.
 Trains for Lynn leave Union Station frequently during
 the day and evening. Single fare, 30 cents; five-trip
 tickets, 80 cents. Electric cars pass the church; two
 fares, 25 cents.
 S. W. FLOYD,
 Conference Corresponding Secretary.

TO THE MEMBERS OF THE EPWORTH LEAGUE.
 - DEAR FRIENDS AND FELLOW-WORKERS: Doubtless
 you have received the Epworth League House booklet,
 which was sent last May to all chapters on the list of
 the recording secretary of the First General Confer-
 ence District.

Most cordial responses have been received, and many
 chapters, especially in the suburban districts, have ex-
 pressed regret that the present financial stress pre-
 vented a larger money contribution. The desire to help
 in the work of the Epworth Settlement is evidently so
 widespread and hearty that the Commission are encour-
 aged to make the following suggestions:

Will not chapters whose members raise fruit (apples,
 pears, peaches, grapes, etc.), vegetables (potatoes,
 corn, beans, cabbages, squashes, green corn, toma-
 toes, etc.), or who have canned fruit or berries, or jelly,
 send a box of these good things to the Epworth League
 House? Such a contribution would be most acceptable
 to them, and would carry genuine luxury to many a ta-
 ble doomed to dainties. Perhaps some chapter not too
 far distant could arrange to send fresh milk regularly.
 The flowers so generously sent during the summer have
 been a great blessing. Let us continue the good work
 as completely as begins.

Send all contributions to the Epworth League House,
 14 Hill St., Boston, Mass.

No need to prepay express on lines which do not trans-
 port to the House free of expense.

A. L. BOUTWELL, Sec. of Com.

The beautiful display of rich furs, cloth gar-
 ments and rugs in the windows of the Interna-
 tional Fur Co., Nos. 39 to 45 Summer Street (next
 to C. F. Hovey & Co.'s), Boston, is attracting
 no little attention. The company announces in
 another column an informal opening to take
 place on Monday and Tuesday of next week, to
 which all our lady readers are cordially invited.
 The stores will be kept open evenings during
 the opening. We do not remember ever having
 seen a choicer or more elegant line of furs than
 this company is showing (all of which are their
 own importation), and visitors to the store will
 be offered every opportunity to inspect the
 stock.

Peculiar to Itself.

Hood's Sarsaparilla is peculiar to itself, in a strictly
 medicinal sense, in three important particulars, viz.:
 first, in the combination of remedial agents used; second,
 in the proportion in which they are mixed; third,
 in the process by which the active curative properties
 of the preparation are secured. These three important
 points make Hood's Sarsaparilla peculiar in its medi-
 cal merit, as it accomplishes cures hitherto unknown.
 But it is not what we say, but what Hood's Sarsaparilla
 does, that tells the story. What Hood's Sarsaparilla
 has done for others is reason for confidence that it is the
 medicine for you.

NOTICE. - A union meeting of the Ministerial Asso-
 ciations of Dover District, N. H. Conference, and of
 Portland District, Maine Conference, will be held at
 Berwick, Me., Sept. 24-25. There will be preaching
 Monday, Tuesday and Wednesday evenings. Morning
 and afternoon sessions of the two latter days will be
 given to essays and discussions. The program in de-
 tail will appear in the next issue of the HERALD.

QUARTERLY MEETINGS.

BOSTON EAST DISTRICT - THIRD QUARTER.

- | | |
|------------------------------|--------------------------|
| 13, Marblehead. | 21, Lynn, Common St. |
| 14, Chelsea, Mt. Bellingham. | 24, Medford, First Ch. |
| 15, Medford, First Ch. | 25, Saugus Centre. |
| 16, Lynn, St. Luke's. | 26, Reading. |
| 18, Malden Centre. | 27, Wakefield. |
| 19, Malden, Belmont Ch. | 28, Orient Heights. |
| 21, Lynn, Trinity. | 29, a.m., Beverly. |
| 22, Danvers, Tapscottville. | 30, evening, Swampscott. |

- | | |
|--------------------------|--------------------------|
| 1, Linden. | 21, Middleton. |
| 2, Lynn, Common St. | 22, Lynn, Broadway. |
| 10, Salem, Wesley Ch. | 23, Revere. |
| 11, Peabody. | 24, Melrose, First Ch. |
| 12, Ipswich. | 26, Boston, Saratoga St. |
| 17, Salem, Lafayette St. | 26, Everett. |
| 18, Boston, Meridian St. | 29, Everett, Q. C. |
| | 31, Stoneham. |

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|------------------------------|--------------------------------|
| 1, Lynn, St. Paul's. | 16, Cliftondale. |
| 2, Lynn, Maple St. | 18, Newb't, Washington St. |
| 4, East Gloucester. | 19, Winthrop. |
| 5, Lynn, Boston St. | 21, Rockport. |
| 6, Bay View. | 22, Maplewood. |
| 7, Riverville. | 24, Groveland. |
| 8, Lynn, South St. | 25, a.m., Lawrence, Parker St. |
| 9, Byfield. | 26, p.m., Bradford. |
| 11, East Saugus. | 28, Parker St., Q. C. |
| 13, Gloucester, Prospect St. | 27, Ballardvale. |
| 14, Chelsea, Walnut St. | 28, North Andover. |

1, Topsfield.
 4, Essex. || 2, a.m., Medford, Wellington. | 6, Newburypt, People's Ch. |
| 2, eve'g, Lynn, Highlands. | 8, Malden, Faulkner Ch. |
| 3, Medford, Trinity. | 7, Wilmington. |

DEAR BRETHREN: Many things we cannot do, but we
 can pray unceasingly. Many things we cannot have,
 but we can have mighty faith. Much we cannot be,
 but we can be right with God. If we thus pray, believe
 and live in Christ, this Conference year will show mar-
 velous fruits.
 J. O. KNOWLES.

260 Maple St., Lynn, Mass.

AUGUSTA DISTRICT - SECOND QUARTER.

- | | |
|---------------------------|-----------------------------|
| 4, 7, a.m., North Anson. | 14, p.m., Farmington Falls. |
| 7, p.m., 8, Madison. | 16, 17, Weld. |
| 13, Temple. | 20, 21, a.m., New Sharon. |
| 14, a.m., 15, Farmington. | 21, p.m., 22, Mercer. |
| | 27, 28, Stark. |

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|--------------------------|----------------------------|
| 2, 4, Leeds & Green. | 11, p.m., North Livermore. |
| 10, 11, a.m., Livermore. | 17, 18, Solon & Bingham. |
| | 24, 25, Monmouth. |

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|----------------------------|-------------------------|
| 1, 2, Winthrop. | 15, p.m., 17, Gardiner. |
| 6, 9, a.m., North Augusta. | 18, Richmond. |
| 9, p.m., 10, Hallowell. | 20, Skowhegan. |
| 15, 16, a.m., Augusta. | 21, Fairfield. |
| | 22, 23, Waterville. |

J. E. LAFRAN.

ROCKLAND DISTRICT - SECOND QUARTER.

- | | |
|-------------------------------|---------------------------------|
| 2, Thomaston. | 22, N. & E. Vassalboro', Hills. |
| 4, Waldoboro' & Winslow. | 23, Vassalboro', a.m., & Cross. |
| 6, Randolph & Chelsea. | 24, Unity, a.m.; Troy, p.m. |
| Lowell. | a.m. & eve. |
| 16, Cushing, a.m.; South. | 26, Spruce Head & South. |
| Waldoboro' p.m. & eve. | Thomaston, Powles. |
| 22, China, a.m.; Benton, p.m. | land. |
| Clinton, eve. | |

(Resumed next week.)

BRETHREN: This is a short quarter; hence the num-
 ber of substitutes. The District Stewards voted as
 follows: Four quarterly conferences on each charge
 by Presiding Elder or substitute. Second and third
 quarterly conferences to be combined. See date by
 postal. Claim of Presiding Elder, the same as last
 year; to be apportioned uniformly on basis of pastor's
 claim and membership.
 W. W. OGIER.

"Pearl glass" and "pearl
 top" are the best in the world,
 but good for nothing unless
 you get the right shape and
 size for your lamp. You want
 the "Index to Chimneys" -
 free.

Write Geo A Macbeth Co,
 Pittsburgh, Pa, maker of
 tough glass.

DEDICATION. - The dedication of the Atlantic
 Church will take place Thursday, Oct. 11. Program will
 be given next week.

BOSTON EAST DISTRICT. - There will be a Sunday-
 school Convention at the Malden Centre M. E. Church
 on Thursday, Sept. 27, under the direction of the New
 England Conference Sunday School Society. Program
 next week.
 GEO. H. CLARK.

SPRINGFIELD DISTRICT. - There will be a Sunday-
 school Convention at the Methodist church in North-
 ampton on Friday, Sept. 28, under the direction of the
 New England Conference Sunday School Society. Pro-
 gram next week.
 GEO. H. CLARK.

THE LOCAL PREACHERS' ASSOCIATION of the
 Maine Conference will hold their semi-annual session
 at North Buxton, Oct. 18-19. Opening services Monday
 evening. The exercises will be held in the following
 order: Social service, class study, business, preaching,
 praise service, preaching.

Those coming by way of the Maine Central R. R. will
 change at Westbrook Junction to the Portland & Roch-
 ester R. R., stopping at Gorham, thence by private con-
 veyance to North Buxton. Fare from Westbrook Junction
 to Gorham, 25 cents. Take train that leaves Westbrook
 Junction near 12.30 p. m.

Those expecting to attend the meeting will please no-
 tify the secretary by Oct. 1 if possible.

THE ST. ALBANS DISTRICT PREACHERS' MEET-
 ING will be held at Fairfax, Nov. 8 and 9.

Monday evening, sermon, R. F. Lowe.

Tuesday evening, Missionary addresses, R. J. Chry-
 stie, E. E. Reynolds.

Tuesday morning, Prayer meeting, C. M. Stebbins.

ESSAYS: Biblical Hermeneutics, A. B. Blake; Value of
 Expository Preaching, Clark Wedgeworth; Exposition
 of First Psalm, S. H. Smith; Methodism in Western Vt.,
 J. E. Bowen; Methodism in Maine, Anderson; Value of
 Personal Work, R. L. Nanton; Sunday-school Work,
 H. P. Reynolds; Epworth League Work, A. B. Enright.
 G. L. STORV, Sec'y.

MAINE CONFERENCE. - A meeting of the Maine
 Conference Board of Church Extension will be held in
 the office of Eastman Bros. & Bancroft, Portland, on
 Tuesday, Sept. 18, at 3 p. m. Action is desired on ap-
 plication for donation from the M. E. Church in Berlin,
 N. H., Lewiston District.
 GEO. D. LINDSEY, Sec'y.

Self-Denial Week.

FOR several years past a week of self-denial
 in the interest of our missionary work
 has been widely observed, and with excellent
 results, both in increasing the income of the
 Missionary Society and deepening the interest
 of many of our people in the cause of missions.
 The current year is one of special peril to our ex-
 tended work at home and abroad. The financial
 and industrial depression that has prevailed for
 more than a year has reduced the ability to give
 of thousands who depend upon trade and toll for
 an income. The disastrous drought that has dur-
 ing the summer destroyed the growing crops of the
 Middle and Western States has also affected
 seriously the financial resources of our rural
 membership. Self-denial must be practiced on
 a wider scale this year than ever before, if our
 work is sustained upon its present basis. The
 Epworth League is planning to help, and has
 fixed the evening of Thanksgiving Day for the



Laid up for Repairs

-the clothes that are washed
 without Pearlina. The rub-
 bing and scrubbing that's hard
 for you, is harder for them.
 Pearlina washes clothes with-
 out scouring them to pieces.
 It gives no chance for harm,
 and it takes away half the
 work. It saves clothes and
 it saves strength. Pearlina
 does away with the Rub, Rub,
 Rub. Get Pearlina first, and
 you'll find it makes your
 clothes last.

Beware of imitations which are being
 peddled from door to door.
 First quality goods do not re-
 quire such desperate methods to sell them.
 PEARLINE sells on its merits and is manufac-
 tured only by JAMES PYLE, New York.

BOSTON MARKET REPORT.

Boston, Sept. 12, 1894.

WHOLESALE PRICES.
 APPLES - Choice new, \$1.75 @ bbl.
 ORANGES - \$4.50 @ \$5 @ box.
 BUTTER - Best fresh Northern, 22 @ 24c @ lb.
 CEREAL - Choice Northern, 22 @ 24c @ lb.
 EGGS - Fancy near-by, 12 @ 13c @ doz.
 CHICKEN - Cape, 27.50 @ 28 @ bbl.
 ONIONS - Native, 60c @ bush.
 TOMATOES - 40c @ bush.
 NEW CABBAGES - 20 @ 100.
 BEANS - Pea, 11.00 @ 12; yellow eyes, 11.50 @ 12.00.
 LENTILS - Choice, 22 @ box.
 POTATOES - Choice new Eastern, 60c @ bush.
 CUCUMBERS - 40c @ 100.
 FLOUR - Fine and superfine, 11.50 @ 12.75 @ bbl.
 REMARKS - Cranberries are scarce, and high prices
 are realized. Receipts of poultry from the West have
 been light. Northern and Eastern chickens sell at 17 to
 18 cents for choice, and 13 to 15 cents for fair to good.
 The market is quiet for eggs, and there is little change
 to notice. The same may be said of butter and cheese.

calling of the "long roll," when an offering of
 at least fifty cents by every Leaguer will be ex-
 pected.

It occurs to us that it will be well to call upon
 all who are not members of the Epworth League
 to observe the week that precedes Thanksgiving,
 Nov. 18-25, as self-denial week. This will
 give the whole church a chance to fall into line
 and make a special offering in this time of need.
 Before we enjoy our national Thanksgiving
 feast, let us each make a special offering to the
 cause of Christ of at least the cost of a Thank-
 giving dinner. Envelopes will be forwarded
 from the Missionary Office free to all who make
 application.
 (Signed) C. C. MCCABE, A. B. LEONARD.

SPECIAL SALE

- OF -

Oriental
Carpets AND Rugs,

Joel Goldthwait & Co.

Are now ready to show a large
 stock of FINE CARPETS and
 RUGS. A great variety of sizes,
 suitable for HALLS, STAIRS,
 LARGE ROOMS and SMALL-
 ER ONES. We have put them
 at a price to meet the new tariff,
 which makes them very low.

163 to 169 Washington St.,
 NEAR CORNHILL,
 BOSTON.

7
 Per Cent.

W. L. DOUGLAS
\$3 SHOE IS THE BEST.

NO SQUEAKING.

\$5. CORDOVAN.

FRENCH ENAMELED CALF.

\$4.30 FINE CALF & KANGAROO.

\$3.49 POLICE, 3 SOLES.

\$2.92 WORKINGMEN.

EXTRA FINE.

\$2.49 BOYS' SCHOOL SHOES.

LADIES.

\$3.25 72 1/2.

BEST DONGOLA.

SEND FOR CATALOGUE.

W. L. DOUGLAS.

BROCKTON, MASS.

You can save money by wearing the

W. L. Douglas \$3.00 Shoe.

Because we are the largest manufacturers of

this grade of shoes in the world, and guarantee their

value by stamping the name and price on the

bottom, which protect you against high prices and

the middleman's profits. Our shoes equal custom

work in style, easy fitting and wearing qualities.

We have them sold everywhere at lower prices for

the value given than any other make. Take no sub-
 stitute. If your dealer cannot supply you, we can.

CURE WITHOUT MEDICINE

BY THE



The curative agent is Pure Oxygen taken into the sys-
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 ment.

NO COST FOR OXYGEN.
 The supply is inexhaustible and always at hand. As a
 Safe Home Treatment, the Electrophore

HAS NO EQUAL
 and can be used by any one of ordinary intelligence with
 wonderful effectiveness, even in great emergencies. As
 a cure of disease

IT HAS NEVER BEEN APPROACHED
 by any other method, either respecting the severity of
 disease curable, or the speed, certainty and permanency
 of the cure.

Since the introduction of this treatment into New En-
 gland, June, 1893, upwards of

SIX THOUSAND PERSONS
 in these States only, have proved the value of this
 treatment in all forms of disease, acute and chronic.
 None need fail of great benefit.

Send for free Circular containing Testimonials from
 many well-known Clergymen, Physicians, Professors
 and a host of intelligent users of the Electrophore, who
 commend it for benefits personally received.

Address, L. A. BOWWORTH,
 Room 18, No. 36 Bromfield St., Boston, Mass.

Our Book Table.

In Old New York. By Thomas A. Janvier. Illustrated. Harper & Brothers: New York.

Mr. Janvier, in this volume, has furnished an exceedingly interesting series of studies on the evolution of New York city. He dwells on old New York, extending from the settlement down into the present century, giving the salient and peculiar features in the growth of the city. At the date of settlement in 1609 or 1614, New York was a Dutch village, encamped on the lower end of Manhattan Island, and long after the conquest by the English the Dutch remained in full force. The English were slow to come in, so that after one hundred and fifty years—that is, at the opening of the Revolution—the village contained only 22,000 inhabitants. Boston and Philadelphia possessed greater importance than New York. It was only after two centuries, or in 1815, that the population of the city advanced to 100,000. The new departure in the growth of the modern city dates from 1825, when the population was only 106,000, and the city boundary had not advanced above 14th Street. What is now upper New York was far out in the country and covered by pasture-fields and farms. The immense growth of New York has been since 1825. Two causes determined this rapid increase of population and business—the opening of internal communication and the growth of shipping. The excavation of the Erie Canal and the later building of the railroads made New York the grand centre of trade for the West, while about the same time began the building of large ships, to be followed by the great steamers, which required deep-water harbors. This sent the business of Newburyport, Salem, Newport, and other small ports, to the metropolitan city. From 1825 New York advanced by leaps, leaving Boston far in the rear. In the old New York, below 14th Street, the author has, besides a chapter on the general evolution, sketches of Greenwich Village, Love Lane, Lispenard's Meadows, the Battery, the Debtors' Prison, and the old play-grounds. Lispenard's Meadows and Greenwich Village remind us of the country, but the reader must not forget that these out-of-the-way places are now far down town below 14th Street and buried in the very heart of the city. At Greenwich Village Sir Peter Warren, a British Commodore in colonial times, had his elegant out-of-town residence, while in command at the little port of New York. The volume abounds in reminiscences of the past. The author gives a view of the Dutch hamlet; the surrender to the English in 1664 of Fort Amsterdam, with the cluster of houses not extending above Wall Street; the opening of the eighteenth century when the city contained only 5,000 souls—French, Swedes, Jews, with Dutch and English in about equal numbers, and 800 Negroes, mostly slaves; the Revolution, when the city suffered by being in the hands of the enemy; on down to the nineteenth century when the city leaped forward with great strides. Besides numerous illustrations of the architecture and life of the time, the volume is enriched by a dozen maps of the city at the different stages of its advance.

Providential Epochs. By Frank M. Bristol, D. D. New York: Hunt & Eaton. On sale by C. B. Magee, Boston. Price, 81.

The author of this attractive volume is a magnetic preacher and brilliant orator. Popular in the pulpits of his own city, his fame has spread to every part of the Republic. The chapters of this book were first delivered as lectures, and were found so instructive and inspiring that it was deemed advisable to give them a more permanent form in print. In the four lectures, "the four great epochs in human history are thoroughly analyzed and graphically described—the Renaissance, the Reformation, the discovery of America, and the settlement of our country." Though these capital events are treated separately, their relations to each other are distinctly recognized and pointed out to the reader. Back of the human agents, which move in such distinctness across the stage, is a Divine Providence planning and supervising and directing to some high end every historic movement. The great names of history are here for a purpose, and that purpose the author endeavors to indicate and elucidate. In each instance he draws the chief actors in lines of light, and exhibits around them groups of subordinate agencies in which each figure, however small, is seen as in the clearest sunlight. Distinctness of impression is a leading characteristic of his book. You see Luther, and Calvin, and Columbus, as it were, alive and in movement. The lectures give evidence of careful study and a thorough comprehension of the whole subject. This volume will be especially acceptable and useful to the young, serving as a brilliant introduction to the deeper and broader things of the world's history.

A Laboratory Guide for an Elementary Course in General Biology. By J. H. Pillsbury, A. M. Boston: Silver, Burdett & Ginn.

This book is a clue to guide the teacher and student through the labyrinth of biological study. It does not tell all; it starts one along the right path and commends those methods which will enable him to prosecute this class of studies with intelligence and success. Though simple in its arrangement and outlines of study, the work is thoroughly scientific. The author gives "only such directions as will enable the student to acquire the greater part of his knowledge at first hand, without loss of valuable time in aimless search. The outlines are the result of a number of years' experience in the laboratory, and the author trusts they may in some degree lighten the

labors of the teacher and so make the greater efficiency possible." The subject, in all its parts, is well thought out and lucidly expressed in language; the style is clear, simple, and yet forcible, as it should be in a text-book. He begins with an account of the laboratory and its appliances, of which the microscope is the most indispensable instrument. He dips into protoplasm, and then launches out into the great sea, giving outlines of animalcules, green cells, pond scum, black mold, the sponge, liverwort, the fern, the grasshopper, the clam, etc. The book is certainly one of the best of the class, and cannot fail to be a great aid to those engaging in the study of biology.

The Care of Children. By Elizabeth Robinson Scovill. Henry Altemus: Philadelphia. On sale in Boston by R. H. White & Co. Price, 81.

The supreme miracle of humanity is a little child, an epitome of the universe. The soul, with its expansive capacities, takes hold on the infinite; and the body, as its jeweled case, is curiously and wonderfully made. Into the mother's arms especially is this little immortal given for care in training the mind and developing the body. In this work much may be learned by experience; but the mother needs, also, the aid of the experience acquired by others and given in books. The author of this volume has had the advantage of much experience in the treatment of children in her work as superintendent of the Newport Hospital, and in its pages are given the best methods of caring for the child's body. The volume treats of the food, clothing and sleeping arrangements for children; of the care of the various organs of the body—the eyes, ears, teeth, hair, hands and feet; and of the diseases and remedies, with other special directions for the safety, development and comfort of those who are as yet unable to care for themselves. To mothers and those who have the care of children, the book will prove an invaluable manual, affording reliable information to those whose experience may be limited. Small in compass, it is packed with facts and directions, all given in so clear and simple a form that they can be readily understood and appropriated.

The Maiden's Progress. A Novel in Dialogue. By Violet Hunt. Harper & Brothers. Price, 81.

The dialogue is formal and complete from beginning to end, but given in an animated style. The book is a danger-signal. It deals with social life, showing how the smart girl, of innocent, unconventional life, may be exposed to danger by failing to recognize the safeguards society has devised.

Elementary Lessons in Physics. By John B. Gifford. Thompson, Brown & Company: Boston. Price, 75 cents.

This is a text-book prepared by a school superintendent, and seems to us to be, in its method and treatment, one of the best for beginners. The author starts with matter, its nature, divisions and forms. He then passes to force, gravity, mechanics, heat, magnetism, electricity and light. Each of these is described briefly and clearly, with such illustrations as would be easily understood by a child.

Geometry for Grammar Schools. By E. Hunt, LL.D. D. C. Heath & Co.: Boston. Price, 50 cents.

Geometry deals with the forms of matter—solids, surfaces, lines and angles. Geometry is, of course, involved in the earliest conceptions of the child, as in his sports and art work in the kindergarten. The author endeavors to carry forward the study in simple into the grammar schools. The book is well adapted for this purpose in the simplicity and clearness of its statements and definitions.

The Garroters. A Farce. By W. D. Howells. New York: Harper & Brothers. Price, 50 cents.

"The Garroters" is one of Mr. Howells' earlier productions, which found favor with the reading public, and is now added to the uniform edition of the author's farces in Harper's "Black and White Series."

Magazines.

The September Magazine of Art presents as a frontispiece a photograph of "The Song Ended," by G. H. Boughton, A. R. A. "The Salons: Salon of the Champs Elysees," by Claude Phillips, has six illustrations. In No. 3 of the "Private Picture Collections in Glasgow and West of Scotland," Robert Walker describes the collection of Mr. William Connal, Jr., giving eight beautiful illustrations. A full-page wood engraving of Alphonse Daudet appears in this number. "New Scotland Yard," "Our Graphic Humorists," "How and What to Read," are papers of interest. (Casell Publishing Co.: 31 East 17th St., New York.)

Lippincott's for September has a complete novelette by Mary A. Denison entitled "Captain Molly," "Songs of the Battlefield," "Josef Helmuth's Goats," "The Sale of Uncle Rastus," "The Evolution of the Heroine," are a portion of the contents of this always readable magazine. (J. B. Lippincott Co.: Philadelphia.)

The North American for September has its usual store of able and timely articles. The lawyers will find an enjoyable article by Lord Chief Justice Russell on his predecessor, Lord Coleridge. Senator Lodge makes a sharp criticism on the new tariff in the "Results of Democratic Victory." Bishop J. L. Spalding, of Peoria, has an article on "Catholicism and Apapism." W. H. Mallock has a strong article on "The Significance of Modern Poverty." There are three articles on "China and Japan in Korea," and another by Adm. Crosby on "Our

Little War with China." "The Peasantry of Scotland," "Acting," and Mark Twain's "Defense of Harriet Shelley," are among the other titles. Hiram S. Maxim keeps up the fight on aerial navigation. (3 East Fourteenth St., New York.)

The Forum for September contains an attractive list of articles. Hon. T. M. Cooley leads in "The Lessons of Recent Civil Disorders." The Judge glances at our frequent lynchings, at anarchy, and at the recent Chicago strike. Dr. J. M. Rice tells of "Teaching by Travel" as illustrated in a recent school excursion from Indiana to Virginia. Prof. Peabody gives an instructive article on "The Proportion of College-trained Preachers." Edward Atkinson illustrates the "Present Industrial Problems in the Light of History." "The Pay of Physicians and Surgeons," "Macaulay's Place in Literature," "Home Life in India," and "University Training and Citizenship," are among other titles. "Profit Sharing Labor Unions of Antwerp," by J. H. Gore, late U. S. commissioner-general to the Antwerp Exposition, is a study on the labor question. (Forum Pub. Co.: New York.)

The Atlantic Monthly for September has a varied list of articles, many of them by comparatively unknown writers. Edith M. Thomas writes interestingly on "Rus in Urbs." Duncan Campbell Scott describes "An Onondaga Mother and Child." William Davies gives "The Religion of Gotama Buddha." Bradford Torrey discourses delightfully of "A Morning at the Old Sugar Mill." Louise Herrick Wall writes of "A Washington Hop-Field." Mary Hartwell Catherwood provides the story of "The Kidnapped Bride." Leon H. Vincent gives an interesting "Reading in the Letters of John Keats." Harriet Waters Preston and Louise Dodge, in a joint production, under the title, "An Enterprising Scholar," endeavor to resurrect Nicolaus Cienardus by recalling his immense but lost learning. (Houghton, Mifflin & Co.: Boston.)

Harper's for September contains a good summer list of articles. Caspar W. Whitney leads in a graphic description of the hunt, the national sport of England. The article is admirably illustrated by eighteen pictures from drawings and photographs. Alfred Parsons, the landscape painter, who is illustrating for this magazine the succession of the seasons in Japan, gives in this number the "Early Summer." Dr. T. Mitchell Prudden, a medical writer, has given much attention to geological study, and, in an article on "The Ice Age about New York," furnishes some curious information about the glacial period during which the northern part of the continent was covered with an ice cap. In the article entitled, "Where Time has Slumbered," Julian Ralph furnishes a vivid picture of life among the hills of West Virginia. Mary E. Wilkins gives another of her striking stories in "A New England Prophet." John W. Chadwick describes, in the "Origin of a Great Poem," the physical and social conditions under which Bryant's "Thanatopsis" was produced. "The Royal Marine: An Idyl of Narragansett Pier," is the first instalment of another series of delightful social sketches by Brander Matthews. (Harper & Brothers, New York.)

The Homiletic Review for September contains the usual amount of valuable material for the use of the preacher and theological student. The Review Section has "The Mental Demands of the Ministry," by Prof. Hunt; "The Importance of Declaring the Whole Counsel of God," by Dr. Hurlbut; "The Second Service," by Dr. Burrell; "The Imprecatory Psalms," by Prof. Wilkinson; and "Light on Texts from Recent Discoveries," by Dr. William Hayes Ward. There are sermons by Drs. Jackson, McQuiston, Pryse, Wright and Moore. There are also striking thoughts from recent sermons, themes and texts for pulpit treatment, and hints and helps in sermon-making and for the management of the prayer-meeting. (Funk & Wagnalls: New York.)

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In Practical Use, Fine Finish, Durability, Perfection in Every Detail, it has no equal.

ONLY BEST WORKMANSHIP AND MATERIAL EMPLOYED.

The Highest Awards from the World's Fair at Chicago, and Mechanics' Charitable Association, Boston. No other makers of like goods received such endorsement.

"BOSTON HEATER" gives powerful and even heat, free from gas and dust, with less fuel than by other methods. Used for warm air only or in combination with hot water.

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Cottolene is MADE TO EAT

It is a vegetable product, made from clarified cotton seed oil—as bright, pure and golden as the Southern sunshine in which it grew.

From this clean and appetizing source comes the new food-product, Cottolene, which is fast revolutionizing the art of cooking, and with which, in healthfulness, flavor, adaptability and economy, no other shortening or cooking fat can compare.

IMITATIONS are MADE TO SELL

To sell on the merits of the genuine. To sell by substitution; or by deception. To sell to the injury of the genuine, to the dissatisfaction of the consumer, to the detriment of the dealer, to the loss of all concerned.

If you wish the best food and the best health, you should insist that your cooking be done with genuine Cottolene. Refuse all counterfeits.

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MY WIFE CANNOT SEE HOW YOU DO IT AND PAY FREIGHT. Here our 3 drawer without or oak in-wood High Arm Sledge-rowing machine. Fully finished, nickel plated, adapted to field and heavy work; guaranteed for 10 years with Automatic Rollin Winder, Self-Threading Cylinder Shuttle, Self-Setting Needle and a complete set of Steel Attachments shipped any where on 30 Day's Trial. No money required in advance. 75,000 now in use. World's Fair Medal awarded machine and attachments. Buy from factory and save dealer's and agent's profits. Cut This Out and send today for machine or large free catalogue, testimonials and list of agents of the World's Fair. FREE OXFORD MFG. CO. 342 Wabash Ave. CHICAGO, ILL.

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Advertising Handbook,

is a perfect multum in parvo for advertisers, giving the reader the benefit of the skillful sifting-out process which Mr. Evans' third of a century in the business enables him to render in consummate style. The advertiser is not confused with an immense list of publications that have no excuse for existence, but is given a most compact and available collection, deftly classified by character and locality. The road upon which he would have his patrons tread is not of bewildering expanse, but is so solid and direct that they cannot make a mistake."—Boston Journal, July 28, 1894.

ANOTHER WORD

would be superfluous,

but a critical examination and a share of your business is respectfully solicited. Sent by mail on receipt of 10 cents.

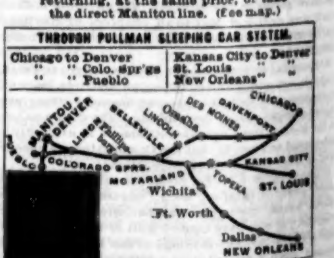
T. C. EVANS, 451 Milk St., Boston.

Where to Go this Summer

The Direct Line to MANITOU and PIKE'S PEAK is

The Great Rock Island Route

Ticket takes you through Denver, going or returning, at the same price, or take the direct Manitou line. (See map.)



Our Big 5 is the train. Leaves Chicago at 10 o'clock every night and arrives at Manitou second morning. Quick trip. Most excellent equipment. Dining Cars, Chair Cars, and superb Pullman Sleepers.

Don't fail to go to top of Pike's Peak by the Old Railroad. Wonderful experience. Your Ticket Agent can tell you all about it and sell you Ticket with your Colorado Tourist Ticket, should you so desire.

J. W. SEBASTIAN, Gen'l Passenger Agent, Chicago, May, 1894.

Obituaries.

Downs.—Edith M. Downs, only daughter of Wm. H. and Julia E. Downs, was born Nov. 14, 1874, and died at Pittsburg, Mass., May 27, 1894. She united with the Methodist Episcopal Church at Rutland, Vt., in March, 1890, and from that time was a consistent and faithful follower of her Lord and Master. Though naturally very retiring in her disposition, she was ready to do what she could, and in the Sunday-school and League made her influence felt. Her even disposition made many friends and the quiet dignity of her bearing impressed those who knew her with the worth of her character. During a long and trying illness she was remarkably patient, and while longing for rest from the pain and weakness, she patiently awaited the will of her God. The quiet triumph of her Christian life is no small comfort to her family and friends.

GEO. S. BUTTERS.

Nichols.—Nathan H. Nichols, for fifty years connected with the Methodist Church, passed away, Aug. 23, 1894, after a protracted illness. The deceased was born in Lynn, Mass., Dec. 17, 1828, and leaves a widow, Harriet Newell (Littlefield) Nichols, two sons and four daughters. Early in life he became a member of the First Methodist Church in his native city, and on his removal to Woburn, Mass., in the fifties, he carried with him his letters to the Methodist Church, where he was closely identified with everything pertaining to Christian work. On his return to Lynn in the seventies, his letter to St. Paul's Church was his first consideration. When ill health forced him to give up his business and church relations, he never neglected what he considered his religious duties to his family, and always had an appropriate word for the Master's cause.

At the age of twelve he learned the printer's trade at the office of John B. Tolman, who at his death remembered him substantially. In his business relations he had an enviable reputation for honesty and honor. He was the first Boston Herald agent in Lynn, and was the general newspaper man and bill poster in Woburn for years. His connection with newspapers always tended to the highest order of literature, and ZION'S HERALD to him was a companion with his Bible and afforded him a great deal of comfort in his days of health as of sickness. Mr. Nichols leaves five brothers, and they, together with his two sons, are today engaged in the printing and newspaper business.

The funeral ceremonies were conducted by Dr. N. T. Whitaker, in the absence of Rev. W. T. Worth of St. Paul's, at the Rhodes Memorial Chapel, Pine Grove Cemetery, and were attended by a large number of relatives and friends. The Park Square quartet—Arthur F. Cole, O. R. Howe, J. C. Aborn and J. E. Aborn—rendered "I Cannot Always Trace the Way," "My Days are Gliding Swiftly By," and "Gathering Home." The floral tributes were beautiful and appropriate.

Atwood.—Died, in Barre, Mass., Aug. 25, 1894. Prudence Atwood, aged 79 years, 7 months. Mrs. Atwood was born in Shutesbury, Mass. In early life she moved to Hardwick, Mass., where she spent the most of her life, and with her most estimable husband was among the original members of the M. E. Church in Hardwick over forty years ago. She was a consistent, faithful member till 1868, when she removed her relation to Barre, and continued her devotion to God to the end of life.

For a time in her last days her mind became so weakened and impaired by age that she was not able to recognize her children; but before her death her mind was fully restored and she was able to give to each her parting words of counsel.

Her devotional life was characterized by unflinching cheerfulness and unyielding faith despite the most trying circumstances. She was modest, reserved until duty called, when her light would shine. Her memory will long be cherished as a faithful, intelligent Christian woman, a kind, loving mother.

She passed away in great peace to her home in heaven, leaving to mourn their loss one son and four daughters on whom her mantle should fall.

O. W. ADAMS.

Hinds.—Mrs. Julia Hinds, the daughter of Rev. Ezekiel Robinson, one of the earliest and most prominent members of the Maine Conference, was born in Industry, in 1825, and died at Kent's Hill, Me., Aug. 15, 1894, aged 69 years.

In 1855 she was married to Mr. Alfred M. Hinds, and lived most happily with her husband at Chelsea, Mass., till his death in 1897. Since that time she had made her home with her sister, Mrs. Dr. H. P. Torsey. In early life Julia was led to Christ by her pious parents, and joined the Methodist Church, in which she continued a consistent, faithful member till her translation to the church triumphant. Acquainted with her from childhood, the writer can bear testimony to her loveliness and consistency in youth; to her exemplary student life; to her uncommon amiability and constant kindness to all the wide circle of her associates wherever she lived. For a time she well performed the duties of matron in the Bangor Home for soldiers' children; but the most of her life since the death of her husband has been devoted to promote the welfare of her relatives, and especially to the comfort of the sister with whom she resided.

Quiet and unostentatious, she was firm in her devotion to duty; and without rapturous emotions of religious joy, she was steadfast in her cheerful trust in the blessed Redeemer. Her painful sickness was endured with great patience. She met her friends with uncomplaining cheerfulness, and none but the most intimate associates knew the ravages that fatal disease was making on her system. At last she quietly passed away from the pains of earth to the mansions of glory.

C. F. ALLEN.

Ames.—Mrs. Caroline Ames died in Woolwich, Me., July 28, 1894, aged 85 years and 6 months.

Mrs. Ames gave her heart to Jesus over forty years ago. From that time until she was taken to her final reward she lived a consistent Christian life. The Methodist Church was the church of her choice. For the last two years of her life she was unable to attend the church services, yet her interest in the salvation of souls did not lessen or wax cold. She was always praying and giving of her substance for the extension of the Gospel. We may truly say, "A strong spoke has been taken from the wheel." Like every true Christian, she was religious both at home and abroad.

As death drew nigh Christ came nearer and nearer in the fulfillment of His precious promises. She had a strong desire to live that she might care for those whom God had given her. As far as the future was concerned, she could say with Paul, "I am now ready to be offered." Six children remain to mourn their loss.

T. S. ROSS.

Brown.—Thomas W. Brown passed away June 14, 1894, in his 61st year, at his home in Moosup, Conn. He was born in Scituate, R. I., and is the only survivor of a family of seven children.

Very early in life he had to make his own way, and being of an active mind, determined to obtain an education. He early applied himself to books and school; a large part of his time was spent in the mill, but with characteristic energy he used his small opportunities of attending public school, and his spare moments in reading and study. At the age of twenty-one he entered the classical seminary of Rev. I. K. Aldrich at River Point, R. I., at which, between intervals of teaching, he studied and graduated with honors. He was a thorough student, usually leading his class, his favorite studies being language and mathematics, in which he excelled. The student became the scholar, and as school-teacher and public debater he threw the force of his intellectual abilities to the discussion and defence of our great national issues preceding the war. He was a strenuous supporter of the rights of the black man, and an earnest advocate of freedom for all. When the South raised its hand against the government he went forth to its defence. Serving for three years, he returned at its close unscarred by bullet and uncontaminated by the vices of camp life, although exposure and marches of the campaigns in Virginia had left their impress upon him. Since the war he has been engaged in the business in Lippitt, R. I., and from 1882 in Moosup, Conn., until his death.

He was always greatly interested in the cause of education and never forgot his own early struggles. As a successful teacher he was a friend of the public school teacher and of the public school system, believing it to be one of the most efficient agencies to Americanize our foreign residents and sustain our national liberties.

In November, 1864, he married Betsy N. Johnson who, with three children, survives to mourn their loss.

He was converted and joined the M. E. Church at Phenix, R. I., in 1854. He honored the church as a continuous and useful member, and the church honored him with the responsible positions of class-leader, president of board of trustees, steward, treasurer, superintendent of Sunday-school, and president of the Epworth League; he was also elected by the Lay Electoral Conference at New Bedford in 1892 as alternate representative of the laity of N. E. Southern Conference.

His home life was the ideal one—his wife was his fondly loved equal and his children his most cherished friends. He lived to see them soundly converted and members in the church he loved and honored.

Mr. Brown was an active Christian and a spiritually-minded man. The church has lost a consistent member and a conservative yet progressive leader. His logical and forceful exhortations are memorable, and shortly before his death, at the Epworth League anniversary, he outlined in prophetic and glowing language what "The Ideal League" should be, with the refrain of his oft-repeated motto—"What you have to do, do it quickly."

After a short illness of two weeks, his mind and body suffering severely with meningitis, but his faith and hope in Christ blessedly triumphant, he passed on to join the conquering band before the throne. The funeral took place on Saturday, June 16, being largely attended by many friends from Phenix and from the church and community of Moosup. The floral tributes were beautiful and the choir selections full of sympathy. Rev. H. D. Adams, of Staffordville, Conn., assisted the pastor at the services.

[Prepared from an obituary in the village paper, written by a life-long friend, Wm. V. Slocum.] E. P. PHREANER.

Goldsmith.—Hubbard L. Goldsmith was born Aug. 18, 1826, in Ossipee, N. H., and died in Lawrence, Mass., Aug. 5, 1894.

While still a young man he was converted and joined the Methodist Episcopal Church. At the time of his death he was a member of First Church, Lawrence. Mr. Goldsmith was a thoughtful Christian and very fearful of professing more than he was sure he could show in fruitage. He held firmly to duty, and used the means of grace eagerly and faithfully, but had many doubts at times concerning his condition. In his later years he resided with his daughter, who survives him, and who with her family did all affection could dictate to ensure his comfort. For more than two years he was unable to attend the services of the church because of lameness, and during this time he had many severe wrestlings with the adversary. Yet amid all discouragements he held fast to his faith, and none who knew him doubted his triumph.

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Review of the Week.

Tuesday, September 4.

- The first rain for two months falls in Toronto, Ont.; a violent storm.
- Thirty-three cattle and two sheep killed last year in Rhode Island on account of tuberculosis.
- Labor Day widely celebrated.
- Japanese forces in Korea hold all the country adjacent to treaty ports.
- Ten thousand tailors in New York and Brooklyn strike; they want weekly wages instead of the task system.
- No more reciprocity with Cuba; the treaty between Spain and this country cancelled by the former; a new one being negotiated.
- The loss of life by forest fires in Minnesota and other States counted by hundreds, and the property loss by millions; 25 towns burned; 223 bodies buried in Hinckley, Minn.
- Death, in Newport, R. I., of Prof. Josiah P. Cooke, since 1851 professor of Chemistry and Mineralogy in Harvard University.

Wednesday, September 5.

- Republican majority for governor in Vermont will exceed 25,000.
- The dead list by the fires in the Northwest now numbers over 650.
- Senator Jones, of Nevada, becomes a Populist; he had been for twenty-one years a Republican.
- The New York Constitutional Convention orders the prohibition of sectarian appropriations by a vote of 71 to 62.
- The drought broken in Kansas and Michigan.
- The English Trades Union Congress votes for a compulsory eight-hour day for miners, 276 to 16.

Thursday, September 6.

- The amount of money in circulation in this country, Sept. 1, was \$1,646,671,431, or \$23.99 per capita.
- Dr. Cook's arctic steamer "Miranda" abandoned at sea; passengers and crew rescued by schooner "Rigel" of Gloucester.
- Minneapolis contributes \$15,000 towards the relief of the sufferers by forest fires.
- The Viking ship at Chicago sunk by a storm.
- Gov. Walte renominated by the Colorado Populists.
- The International Hygienic Congress at Budapest passes a resolution favoring an eight-hour working day and the cessation of all night work.
- There have been 3,000 deaths by cholera in the Austrian provinces of Galicia and Bukovina.
- Two Japanese spies beheaded in Shanghai.
- Mr. Cleveland's letter recognizing the Hawaiian Republic received by President Dole.

Friday, September 7.

- The will of the late Nathan P. Coburn leaves \$77,000 in public bequests.
- The Trades Union Congress in England votes for the nationalization of mines.
- Signor Crispi to be operated upon for cancer.
- Ex-Premier Stambuloff, charged with having libeled Prince Ferdinand, mobbed by a crowd in Sofia; he was rescued by troops.
- Capt. Stevenson, of the New York police, convicted of bribery and dismissed; the commissioners abolish the position of ward man.
- The Viking ship successfully raised.
- The New York tailors succeed in their strike for a work-day of ten hours and a weekly wage.

Saturday, September 8.

- Fifteen thousand clothing workers in New York still out on a strike.
- No export duty on Canadian lumber; it may, therefore, come into this country free.
- Sporadic forest fires continue to be reported.
- The trial of Debs and others resumed in Chicago.
- A strong Japanese force occupies an island in Society Bay, Korea.
- A Turin café wrecked by a bomb thrown by an anarchist; seven anarchists arrested in Rome, charged with conspiring to kill Premier Crispi.
- The weekly average of new cases of cholera in Russian Poland is 5,000; the mortality about 50 per cent.
- Death, in London, of the Count of Paris, the head of the Bourbon line in France.
- Prof. Heilmholtz, the great physicist, dies in Berlin.
- China sends a note to the European powers, in which she throws the blame for the war upon Japan.

Monday, September 10.

- A smash-up in the Hoosac Tunnel kills three men and injures several; gross negligence charged upon a telegraph operator.
- A cloud-burst at Bethlehem, Pa., causes \$50,000 damage.
- The Chinese admiral, Ting, degraded for cowardice and incapacity.
- An express train from Paris for Cologne wrecked; 5 killed and 30 injured.

Annual Convention of Epworth League.

I wish to again call the attention of the League to the necessity of informing me early—say September 25 or before—how many will go to the convention at Manchester, N. H. Send money to me for all, and I will forward all the tickets to some one address. A few of the rates, including all expenses, are—Boston, \$4.25 and \$5.50; Fall River, \$5.90 and \$7.15; Providence, \$5.60 and \$6.85; Portland, \$5.80 and \$6.85; Keene, \$5.00 and \$6.25. Higher rate means in each case little better accommodations.

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Yours truly,
FRANK HISCOX.

New England Swedish Epworth League.

A NOTEWORTHY gathering of our young Swedish people and their pastors occurred Wednesday, Thursday and Friday last in this city. It was made up of the pastors of the churches in New England and three delegates from each of the young people's societies. They were tendered a reception and entertainment in the Swedish Church, Isabella Street, Wednesday evening, which was in every way a delightful occasion.

Thursday forenoon at the same place the convention was organized and began its work. Rev. H. Hanson, of Boston, president. Words of welcome were spoken, and delegates presented their credentials and made reports for their chapters. In the afternoon a fine audience listened to addresses, and participated in the organization of the New England Swedish Epworth League, which is auxiliary to the First General District League. English-speaking brethren—Rev. Dr. Mansfield, presiding elder, Revs. Frederick N. Upham and Merritt C. Beale, New England secretaries—assisted in the work. The following cabinet officers were elected: President, Rev. H. Hanson; vice-presidents, Rev. H. Young, Campello, Rev. S. L. Carlander, Malden, Rev. V. Witting, Quincy, Rev. P. Frost, Gardner; secretary, Rev. J. W. Haggman, Rockport; treasurer, Rev. C. Paulson, Newport, R. I. It was voted that the *Eastern Messenger*, the organ of the Swedish work in the East, devote one page to League interests. Rev. H. Young spoke upon the "Objects of Young People's Societies;" Rev. P. Frost upon "Jesus Christ, the Example for Young People."

The delegates were royally entertained at supper by the people of the Boston church, after which the evening session was opened in Bromfield St. Church, the splendid congregation completely filling the house. Praise service and devotions were conducted by Mr. Haggman, after which very stirring addresses were delivered. Mr. Witting spoke upon "The Dangers before Young People;" Mr. Carlander upon "The Opportunities of Young People;" M. C. Beale spoke briefly words of encouragement and suggestion. Mr. Young's theme was, "The Past, Present and Future of the Epworth League;" and Mr. Paulson spoke upon the motto, "Look Up, Lift Up." Dr. Mansfield and Rev. E. M. Taylor, president of the First District League, gave ringing words of greeting and cheer; as also the Swedish Baptist pastor of Boston. Most inspiring music was given by a great chorus, assisted by a brass band from the Malden Chapter, and by the splendid congregation. The entire convention was uplifting to a high degree. The earnestness, devoutness and sweetness of spirit of the people were most impressive and instructive to those not familiar with the characteristics and capabilities of our Swedish members. The organization starts under the happiest auspices, and promises very great good to the people, so widely scattered, who will be united as never before, and to the larger League and church work.

THE CONFERENCES.

(Continued from Page 12.)

been quickened and the whole community stirred. New life thus comes to Craftsbury charge.

St. Johnsbury Centre.—Revival meetings are now in progress here under the direction of Pastor Chase and Evangelist Ford.

Barre.—The average attendance at the Epworth League prayer-meetings during the month of August was 102. New members are received every month, and a high degree of spirituality characterizes the work of the organization, which is under the presidency of Miss Mabel Gale. There has been a net increase of ten in the membership of the church since Conference.

West Groton.—At the last quarterly meeting several were baptized. The lumber has been secured for the new church. Pastor Hutchins expects and secures constant results.

Barton.—Rev. Norman La Marsh, of Bangor, Me., who rendered efficient service at the Lyndonville camp-meeting, is assisting Pastor Lewis in a series of meetings.

Albany.—Mr. Stephen Vance, a time-honored layman of this church, will represent the town in the coming session of the legislature.

Lowell.—Another new Methodist Church! St. Johnsbury District easily leads in such matters this year. Two hundred and fifty dollars were raised at camp-meeting to aid in the building of a new church edifice at Lowell, and Mrs. A. L. Bailey promised them a new cabinet organ when the edifice is completed. The lumber is now being drawn.

Newport.—Extensive repairs are in progress on our church edifice, the congregation meanwhile worshipping in the G. A. R. hall. A thoroughly renovated and beautified edifice will place our society there on high vantage ground.

Plainfield.—Rev. C. H. Farnsworth, of Hudson, N. H., preached Sunday evening, August 26, and Rev. W. W. Jackson, Jr., of New York, spoke to a full house last Sunday evening. Carlyle Goodrich and family, of Syracuse, N. Y., who will be remembered as prominent in church and Sunday-school work when living in town, are visiting the old home. An illustrated lecture by Rev. J. J. Lewis, "The Passion Play at Oberammergau," is soon to be given in the Methodist church. Pastor Farrow and family have been spending their vacation in New Hampshire, stopping with friends in Littleton.

Great Opportunity.—Now is the time to begin the canvass for the HERALD. Time should be taken by the forelock. Such a magnificent prospectus has never before been presented. With this, with four months' issues free, and with the publisher's offer to send specimen copies for one month to any list of names furnished, Vermont Conference ought to add a thousand names to the list of subscribers to ZION'S HERALD. As in nearly everything else, St. Johnsbury District can easily take the lead, already having the two largest lists in the Conference. Let the brethren report to the undersigned their success in securing subscribers.

RETLAW.

East Maine Conference.

Rockland District.

Nobleboro Camp-meeting, which closed Sept. 1, was a success in many ways. There was a large attendance of preachers; nearly all belonging to the district were present. Excellent sermons, fine social meetings, and good singing were the rule throughout the week. The following ministers preached: Revs. F. W. Brooks, D. B. Phelan, H. R. Merithew, V. E. Hills, A. W. C. Anderson, G. B. Chadwick, S. L. Hanson, F. J. Haley, C. C. Phelan, G. E. Edgett, and S. A. Bender. Revs. C. W. Bradley and T. S. Ross conducted altar services. J. A. Morelen, J. W. Price, C. W. Lowell, N. R. Pearson, C. A. Plumer, N. J. Jones, C. E. Springer of Maine Conference, W. H. Powlesland, L. H. Merrill, Arthur Price, J. H. Bennett, J. L. Folsom, W. H. Maffitt, S. H. Beale, B. B. Byrne, W. B. Jackson, G. J. Palmer and V. P. Wardwell were also present and conducted social services and otherwise assisted in the meetings. Rev. L. G. March had charge of the music. Rev. C. L. Banghart presided at the organ, and Reed's brass quartet of Waldoboro assisted at three services.

A spirit of harmony pervaded the meetings, and with such hearty co-operation one had reason to expect large results; but owing to the small and irregular attendance, it was impossible. Most of the people come and go the same day, or, if the weather is threatening, they stay at home. This shows the need of suitable accommodations. Several more society cottages should be erected before another meeting. Free lots, no taxes, and one-quarter of the expense to the

amount of \$50, is the offer made by the trustees. What society will lay the first corner-stone?

Three suggestions to the pastors: Help yourselves by putting ZION'S HERALD into the homes of your people. Look after the benevolences early in the year, before the pressure comes, especially the Church Extension, which should be forwarded before October. Above all else, plan and labor for a harvest of souls.

W. W. OGIER.

Happy are they that hate iniquity, for they have broken the power of temptation! He that deliberates is lost. To parley with the foe is the next step to surrendering. Only they that are aggressive in antagonism to evil are safe. To carry the war into the enemy's country is the best way to protect our own borders. The gospel of hate is a counterpart to the gospel of love, and the one is imperfect without the other. Intensity is essential to a successful Christian life.

The leading teachers of cookery and writers on Domestic Science use and recommend Cleveland's Baking Powder, as Mrs. Rorer, the Principal of the Philadelphia Cooking School.



OPENING.

We beg to announce an informal opening on Monday and Tuesday, Sept. 17 & 18.

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